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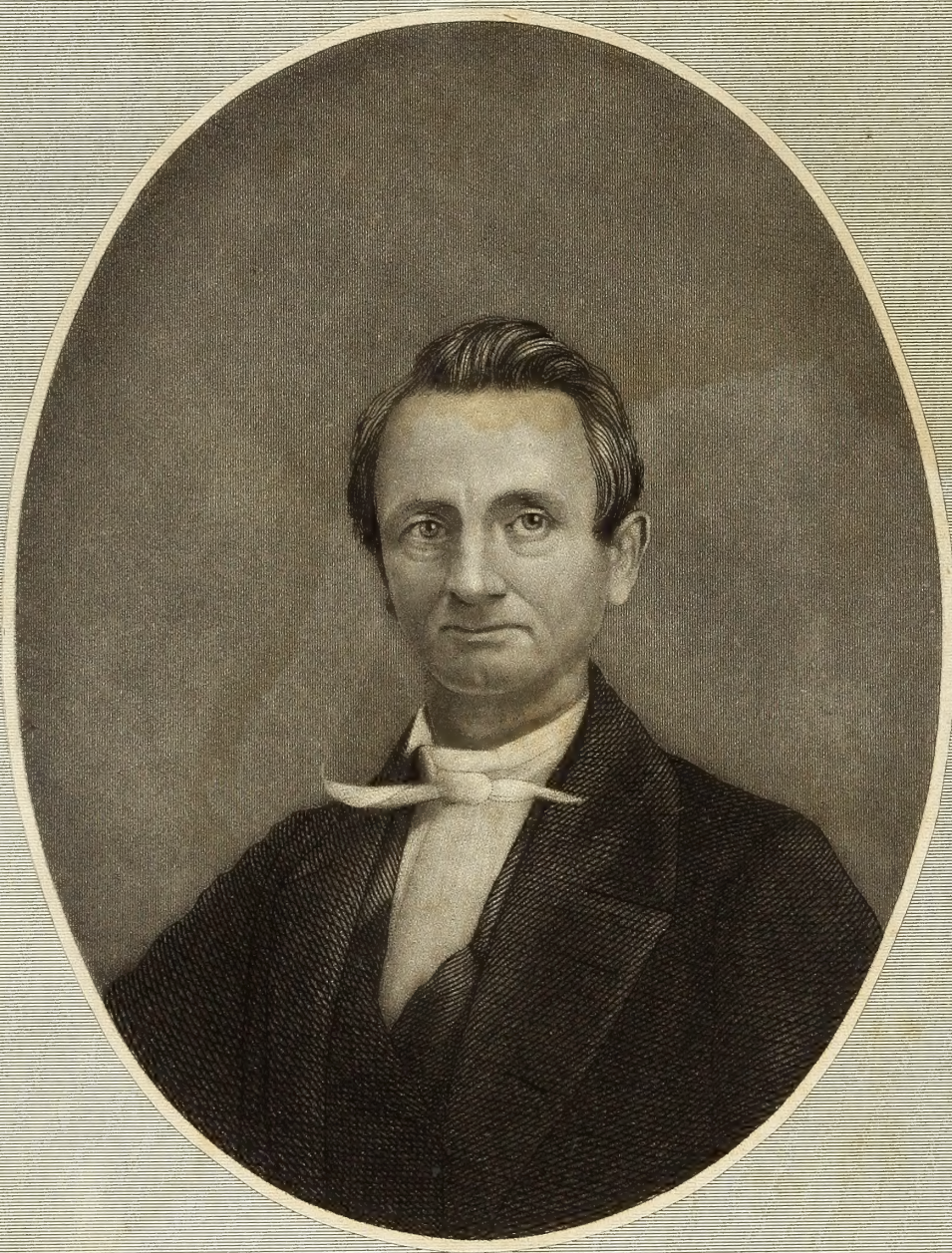
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*D. K. Fickinger*



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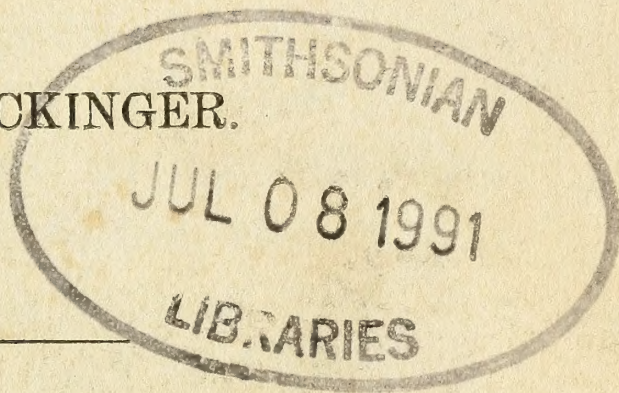
MEN AND THINGS

IN

WESTERN AFRICA.

BY

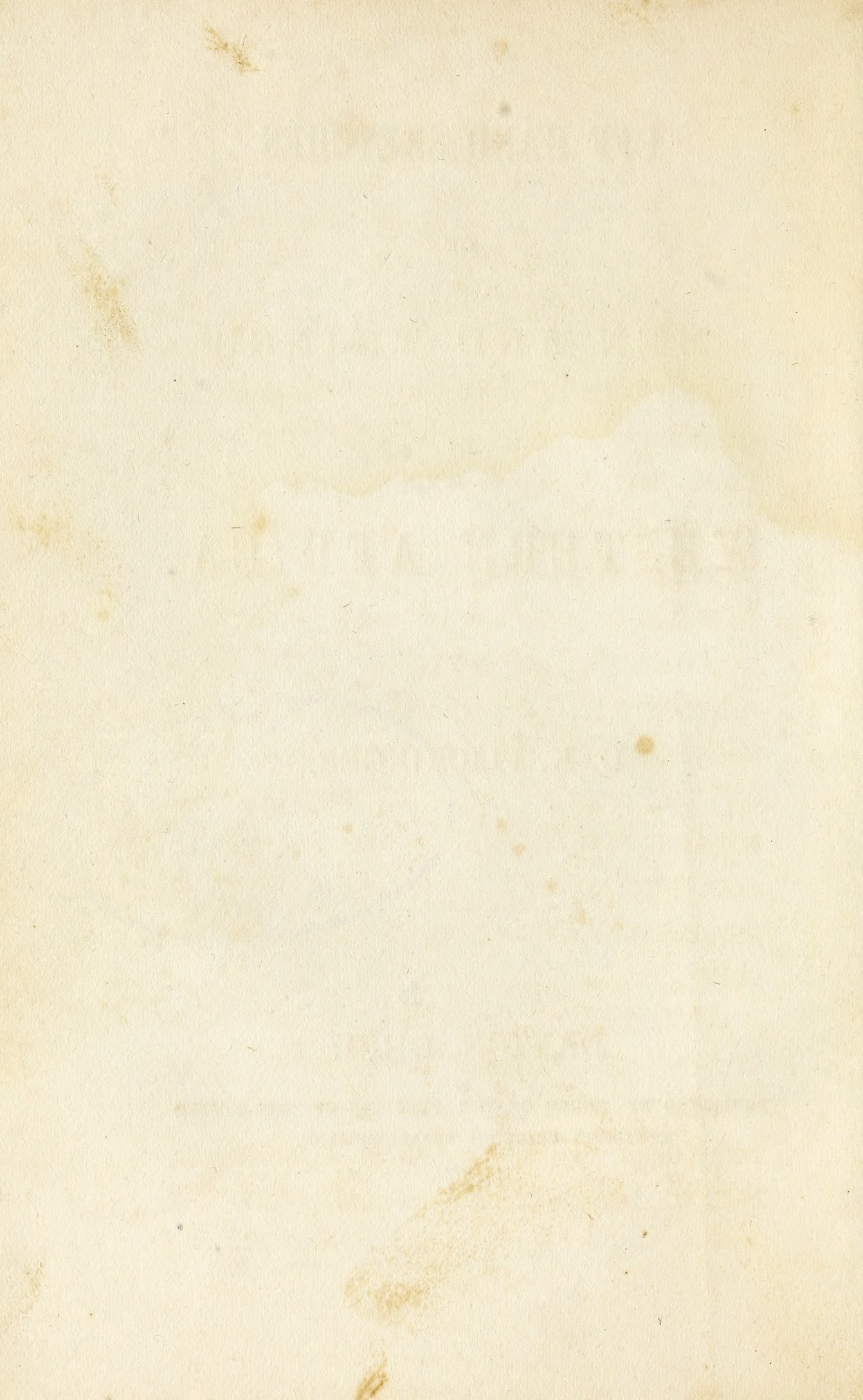
D. K. FLICKINGER.



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## PREFACE.

IN order to obey the command, "*do good unto all men,*" it is indispensable that we have a knowledge of the wants of all men, so far as this is practicable,—and that we also know how those wants may be supplied.

To know that a brother is in need, whether of temporal or spiritual blessings, in this or any other part of the world, and to appropriate means and labors to the utmost of our ability for the good of such, is no inconsiderable part of Christian duty.

If these unpretending pages will throw additional light upon the wretched condition of the African race, and call forth more vigilant effort on the part of the reader to "do

good as he has opportunity" to that race, and to ALL heathen people, the author will have accomplished his design in sending them forth.

He has studied *accuracy* in all the descriptions given; but in some instances he may have failed.

D. K. F.

## CHAPTER I.

### OF THE COUNTRY AND PEOPLE.

On the West Coast of Africa, and immediately South-east of the Colony of Sierra Leone, are the country and people of which I shall write; and I wish it distinctly understood, that what I shall say of the people will relate to those tribes visited by me in my sojournings in that country,—viz: the Mendi, Sherbro and Timiny tribes.

In Africa, as in other heathen countries similarly governed, tribes living adjacent to each other are materially unlike in their customs and habits, as also in respect to moral character, some having sunk much lower in vice than others; and this accounts, in part, for the seemingly conflicting statements of Missionaries who have visited that country.

Below the Sierra Leone mountains, and immediately on the coast, the country is low and marshy, and much of it is inundated with water when the streams are highest

during the rainy season. The country is thickly interspersed with rivers, many of which are mere tide-water streams in the dry season; or at most, above the point where the tide ceases to affect them, they dwindle down to small creeks and rivulets.

The principal timber of the lowlands is the Mangrove tree. A very little of other kinds, such as Bamboo, Palm, &c., is to be found. On the highlands the soil, timber, and general appearance of the country is different,—the soil being argillaceous and more fertile than in the lowlands, the country undulating, and much of it without timber, and covered thickly with very tall grass.

The physical geography of Africa is full of interest, and has been ably treated, but it is foreign from my object to enter upon it, and with this bare allusion to it I dismiss the subject.

## CHAPTER II.

### TOWNS—LOCALITY AND DESCRIPTION.

On the banks of the rivers, and generally near a large tree, or something of the kind to mark the locality, and in villages and towns, the people all live, except that occasionally a few families collect together a short distance from the water-side, and immediately back from a town to which they are tributary.

Their towns are built without any regularity or order, having no streets or regularly laid out walks in them. The houses being placed on the ground without method, and so close to each other that often there is barely room to pass between them, a stranger finds some difficulty in winding his way out of a large African town when he has ventured any considerable distance from the gate of entrance. The great irregularity and constant windings about are well calculated to bewilder.

Most of these towns are barricaded or

fenced, in the following manner: Two rows of posts about four feet apart, planted in the earth, and extending above the ground from eight to ten feet, the posts being close to each other, make up the entire fortification. These have from two to four doorways which are closed at night, and often guarded during the day, if danger from war, or other cause, is apprehended.

If the reader has ever seen, in the distance, and on the borders of a wood, in some of our fine grazing districts, a large collection of hay-stacks, that had been sometime exposed to the weather, he has in his mind a very proper image of an African town. The houses are jumbled together in a small compass,—the largest town I was in (having near a thousand inhabitants), did not cover more ground than is usually occupied by a village of one hundred inhabitants in this country. In that land of wars it is unsafe to live without barricades; and hence the less ground occupied in building, the less there will be to inclose.



## CHAPTER III.

### HOUSES—CONVENIENCES, ETC.

Their houses are mere mud huts, with ground floors, wattled walls (plastered with mud both out and inside), and thatched roofs. Some are square, others are circular, and hence to make the representation referred to in the preceding chapter correct, there should be some *ricks* of grain as well as *stacks*. They have no fire-places or chimneys in their houses, though they always have fire in them during the night season, as then the ground is very damp, and the natives are fond of sleeping near to fire. The fire is placed on the ground, and the smoke is left to find its way out as best it can, generally having little difficulty, however, in making its escape, because around the eaves of the roof, if nowhere else, there is always considerable open space.

They have one or more door and window *places* in their houses ordinarily; usually, however, without windows or doors in them;

but generally they have mats suspended above the door and window places, which are dropped like curtains when they wish to close their houses, which they seldom do in daytime. Those houses, rude as they may seem, afford tolerable protection in a tropical climate when they are well built. As might be inferred, they are very damp in the rainy season, and hence unhealthy to foreigners.

The best furnished houses it was my privilege to see in that country, among real heathens, have nothing more in them than a couple of country chairs, or blocks of wood to sit upon, a couple of iron pots to cook in, a wooden bowl and spoon or two, and a rudely constructed bed-stead; a description of which and the bedding will be given by-and-by.

Immediately on the coast, and where they have mingled with white traders and Missionaries, and had access to trading establishments, some of them have better furnished houses; but everywhere are houses, not a few, not so well furnished as those I have described.

## CHAPTER IV.

### BARRES.

In every town or village there is also from one to six Barres. A Barre is a mere open shed, or at best it has not more than one or two sides closed, and often none at all. In these they do their cooking ordinarily, and from a half-dozen to a dozen families use the same one for a kitchen. Some noted headmen who have many wives, have a Barre to themselves, which their wives occupy not only as a kitchen, but as a workshop in general.

One or more of these in each town is called palaver house. These answer the same purposes which our court houses do in this country, and are not used for the purposes alluded to above. In these palaver houses the headmen of towns meet to adjust difficulties, settle disputes, try culprits, &c.; and when they are not thus engaged they spend much of their time in the palaver houses playing the Walle.

It was my privilege several times to be

present when court was in session, and I was quite as much interested in the doings of the headmen who were officially convened to transact business, as I ever was in a court room in America.

At one time I saw them try an adulterer. It was done in the following manner: The man highest in authority occupied the *chair*. But this chair must be described: *A three pronged limb of a tree*, with the prongs cut off, one a little shorter than the other two, making the top incline backward (the prongs answering for legs), being about three feet high, with a stick flattened on top, tied to the longer legs with bark, about one foot from the ground, this making the seat of the chair. On this rude chair sat the old man during the progress of the trial. All present, the chairman or judge excepted, participated in pleading the cause, some for, and others against the accused. They spoke in order, one at a time, all showing due respect to the one who had the floor. The counsel did not direct their remarks to the chairman particularly, but seemed to show him more deference than the others.

## CHAPTER V.

### FOOD.

The principal article of food used by the Africans is rice, and it does not matter *what else* they have eaten, nor how much ; they never think they have a meal until they have swallowed at least *a pint of rice*, which when boiled, makes *two pints!* They use, however, quite a variety of animal food, fruits, and other vegetables besides, which they eat with their rice or between meals.

Fowls of every kind common to the country ( they have chickens in abundance, but have nothing to kill wild fowls with), fish, which are found in great abundance in most of the rivers, rats, monkeys, frogs, alligators, ants, bugs, with whatever else the country affords, whether of the creeping, running, swimming or flying kind, are all freely eaten.

The bug-a-bug, a species of the ant, is regarded as a great delicacy by many. Animals found dead are also eaten if not in a putrid state.

Their principal vegetables are rice, cocoa

potato, sweet potato, yams and cassada; the latter two grow in great abundance and require very little attention.

Their fruits are, oranges, bananas, limes, plantains, pine-apples, guavas, paw-paws, mangoes, African cherries, grapes, pears, sour sop, sweet sop, tamarinds, cocoa nuts, and plums of various kinds. Many of these grow spontaneously, and all, as also the vegetables, are as delicious and nutritious as the fruits and vegetables of this country.

Some of the oils, especially the palm-oil, are freely used in the preparation of food, or mixed with food after cooking. In the rainy season they put a high estimate upon oil; for, as they say, the "rice stay longer and keep cold from catch them,"—meaning, that they do not become hungry so soon after eating with oil as without it, and that they do not suffer so much from cold.

## CHAPTER VI.

### COOKING—EATING—BATHING.

Their cooking, as to thoroughness and cleanliness (when they are cleanly) is not so objectionable as are some of the articles of food used.

The only cooking utensils they have are iron pots; and ordinarily, they have a large one in which to boil rice, and a smaller one in which to prepare animal food, or vegetables.

Before eating, they mix with the rice whatever else they may have, often turning the contents of the smaller pot into the larger, stirring all together, then taking it out into other vessels if they have them (which seldom is the case), they give to each his portion. They eat with wooden spoons, if they have them, but this is rarely the case. They stand, or sit, or lie at the table as their inclination may prompt. They know nothing of the use of tables.

The more common way of eating is to

gather around the pot, and convey the food from it to the mouth with the hand. They also take drink out of the hand, but sometimes they have gourds for that purpose.

Knives, forks, spoons and water cups, are only used by those who have learned their use from traders or Missionaries.

They eat but twice a day, and generally between 9 and 10 o'clock A. M., and 5 and 6 o'clock P. M.

They are the most gluttonous eaters I have ever seen or heard of; and to offset this they can go an unusually long time without food.

I have known workmen in the employ of the Mendi mission to refuse their ration of rice (which is a quart per day), and labor all day without tasting food, *for the pleasure of having two quarts to eat the next day!*

Boatmen will eat one and a half quarts at one meal, which is three quarts when boiled. It affords an African no little pleasure to eat his fill. An old headman who had ten wives, laughed most heartily at me once, on seeing me leave a plate of rice, after eating about one-fourth of it. He then turned to



the company, and said, "white man eat but little, little (mincing with his mouth at the time), and no wonder he can have but one wife, and must soon die in black man's country; but black man he can eat plenty, and full himself good fashion, and then he can be strong, and have plenty wife. He no go die soon like white man."

After eating they always wash their mouths, both outside and in, and sometimes *their whole faces!*

Immediately after the morning meal is their usual time for bathing. This is done in the river usually.

## CHAPTER VII.

### DRESS.

The dress of the African is little better than none, if we except that worn by some of the headmen of towns, the aristocracy and "big gentlemen pass every body else," whose dress is passable.

The Mohammedans commonly wear the Mandingo shirt, which is a loose gown with flowing sleeves. It makes not only a decent but a comfortable covering for the body in a tropical climate, and is decidedly superior to the best clothes used by the other natives. With them, a country cloth tied around the waist often forms the only article of clothing worn by both sexes. Many of both sexes have nothing on their persons but a totranger, and young females sometimes have nothing but a girdle of beads fastened around the waist. And worse than all, many of the young people (sometimes old ones,) are in a state of nudity.

Children taken into the mission schools,

feel ashamed when clothing is put upon them, and not unfrequently are they persecuted by their friends for turning white people. When any dress like white people, or adopt the customs and fashions of the whites, others say "*they done turn white man.*"

Children at the schools if not watched, will throw off their clothing, and when alone they love to do this, and have a good romp, then put them on (and with them a long, sober face), before coming into the presence of the Missionary.

Many of them, young and old, seem to have a natural dislike to clothing, for even headmen when visited unawares, are sometimes found naked.

The warmness of the climate accounts for this in part; for certainly the biting frosts of December in this country would not only change their tastes in this particular, but would cause them to put forth effectual efforts to procure clothing. "Necessity is the mother of invention," and a father to provide.

## CHAPTER VIII.

### THEIR SLEEPING FIXTURES.

Nearly every African hut has a rudely constructed bedstead, only wide enough for one person to lie in, and is made in the following manner: Four poles placed on end constitute the posts, poles tied to them with bark make the rails, and other poles placed on them support the bedding. Branches of trees or grass, make the mattress upon which are placed two country cloths, one for an under and the other for an upper covering, and this makes the best beds we saw among the real heathen. In this bed the *man of the house* sleeps, while his wives, children and slaves sleep on the ground, with only a grass mat, or country cloth, between them and mother earth.

Some houses are furnished with from one to two hammocks in which some of the household sleep, swinging above *terra-firma*.

Ordinarily they have fire in their houses during the night, and those sleeping on the

ground lie with their heads next to the fire ; and if they have covering at all, they always cover the face, wrapping in the whole head closely, while the legs and feet turned from the fire are naked. Whether awake or asleep, they prefer that the head should be hottest, and we have seen them sleeping in daytime with their legs in the shade, head in the sun, and a stone for a pillow, whilst a vertical sun was pouring down upon them so hotly as to make them sweat grease ! It may be best that their sleeping accommodations are not better, for as they are, they sleep too much. An African can sleep sixteen hours out of twenty-four and feel none the worse for it.

## CHAPTER IX.

### LABOR, FARMING, MANUFACTURES, TRADES.

They have no regular business or employment, and especially is this true of the men; for, *as a rule*, they never labor unless driven to it by *necessity*. There is, indeed, little inducement to labor in the present state of society. The natural productions of the country are so abundant, and the wants of the people (in their estimation) so few, that there is nothing to excite industry and enterprise.

If they have no clothing they go without. If they are without rice they draw from nature, both from water and land, often subsisting on that which is scarcely fit for animals to eat. If they have no shelter in which to lodge, they do without, as in the case of clothing. The climate being warm and their houses as a general thing not being proof against dampness, they suffer no *great* inconvenience to be without them.

The country being held in common by

the headmen of towns, there is no such thing as property in real estate, and if one a little more industrious than his fellows, does labor and economize until he stores up a quantity of rice, or any thing else in the way of personal property, headmen will extort from him, and others sponge upon him, until the fruits of his labor are gone. If one had it in his heart to lay up for a time of need, or for his progeny, he would not be able to do so.

What farming they do is very imperfectly done, and on a small scale. Having no horses or oxen, or animals of any kind with which to cultivate the soil, and being entirely without farming utensils, save a rudely constructed hoe, they cannot cultivate the soil to advantage. With the hoe they loosen up the surface of the ground a little, and cultivate rice, cassada, cocoa potato, sweet potato, yams, &c. Rice and cassada are the staple commodities of agriculture.

The women do most of the farming, as well as every other kind of work. The men generally clear off the ground. This

they do with the axe and cutlass. An African axe is some longer, but not much more than half as broad as ours. It is a poor affair to chop with. But they only chop off the trees and bush, and then let them lie until they become so dry that they burn up without further trouble, when fire is put to them.

Their superficial method of agriculture, as a matter of course, soon exhausts the soil. Seldom is the same spot cultivated more than two or three years until it is left, and before it becomes sufficiently replenished to be productive again, it is overgrown with bush and saplings of considerable size. There being no winter, shrubbery grows rapidly. It is astonishing to one who has lived in a cold latitude, to see the height to which it attains in a single year. From three to five acres is as much as a family cultivates at the same time, but from two to three crops may be grown the same year.

They also manufacture the palm oil, which is made from the shuck or hull of the nut, and a very superior oil is made of the kernel of the palm-nut, which is called



nut-oil. This is quite as good for culinary purposes as lard, and makes a very superior burning fluid.

Country cloths are made by them, from cotton, which grows spontaneously. Cotton grows on bushes about the size of the current bush, and some on what is called the cotton tree, which is the largest of the forest. Some of these trees measure ten feet and more in diameter at their base.

The manner of spinning is somewhat ingenious. A spindle fastened to a long stick, put in motion with the fingers like a top, makes up the entire spinning machinery.

The thread thus made is woven in strips of from four to six inches wide, and these are sewed together until the size desired is obtained. The thread, though coarse, is tolerably even, and the weaving is also passably good.

Most of these cloths are colored, and the figures of some are very tastefully executed. The indigo plant is a native of the country, and is much used in coloring. Those cloths would make excellent bed-spreads, table-

spreads, piano covers, etc., in this country. They also manufacture grass mats in great abundance, and some of excellent quality. These they make by hand altogether. Mats are also made of the bamboo branch.

Blys, or baskets, are made from the ratan twig, which is very flexible, and not easily broken, and hence is well adapted to that purpose.

The only trades, or approximation to trades they have, are canoe building and black-smithing; of the latter only enough to make iron fastenings for canoes. The canoe made from the tree is raised by fastening timbers on its sides, and then boarding up. In this way, and by spreading them a little, they make them sufficiently large to bear as many as six tons burthen. Their only modes of transportation are by canoes on the rivers, and by portage overland. Neither have they any traveling facilities, but by canoes on the water, and afoot on the land.

The reason I say they have no other trades but the two referred to above, is simply because all seem to understand how

to do whatever else is done (even to house building), without serving an apprenticeship.

I once asked a canoe-builder if the boy assisting him at the time was his son. "No," he replied, "I only take him to learn him canoe sense." He meant, of course, the trade of canoe building.

## CHAPTER X.

### WAR.

Much of the men's time is still taken up in the prosecution of wars. They often engage in wars as neighbors in this country gather in their harvests, viz: one tribe assists another. The headman of the town will furnish so many men for another headman with whom he is friendly, to enable the latter to do the work of destruction upon an enemy.

These persons must be fed during the time of their service, from the stores of the tribe or headmen whom they serve. While we were on Sherbro Island, there was war on the Bargru River, not more than twenty miles from Good Hope station, where we were staying.

There was also war on the Big Boom river during our stay in Africa. White people should take to themselves much blame for this state of things, as I shall presently show.

## CHAPTER XI.

### AMUSEMENTS.

There is quite a variety of amusements among them, and no small part of their time is thus spent, especially by the men in time of peace. They practice various dances. One is called the "country dance," another the "Devil's dance." (By the way, would not the latter be an appropriate name for all dancing, as it is now practiced, both in enlightened and in heathen countries?) They have their country drums and fiddles (and strange looking things they are) to make music on such occasions. And as in America, the whole night is sometimes spent in dancing, and both sexes participate in the amusement.

Playing the walle is a more common amusement, especially among headmen, and others of note. Walle is often played for gain, but whether it is a game of chance, or a game of slight, I was not able to discover.

This much I know, that bits of tobacco about the size of a man's hand (the tobacco in that country is used in the leaf as it grows), or a few needles, or spoons, or whatever else may be an article of commerce, is staked and played for. When they have nothing to stake they play for amusement only.

Walles are public property, furnished at the expense of the town, each town having one or more of them. Ordinarily they are kept in the palaver house, where there are also hammocks swung to accommodate loungers.

Between playing the walle, and sleeping in the hammock, headmen while away their leisure hours, whilst their wives are close by in groups, making mats, spinning cotton, preparing the meal, or else in the field at work.

Women do all the drudgery and hard work in Africa, and many of them are compelled to labor hard to procure a livelihood for themselves, children and husbands. With an infant lashed fast to her back, the mother may be seen in the field hoeing,

pulling weeds, gathering in the crop of rice, toting fire wood from the forest, or in the river washing clothes. Of the latter they have little to do, however. The way of washing is worthy of notice. This they do by going into the water's edge, dipping the clothes into the water, and then beating them upon a rock or log, which is placed there for the purpose.

Our hearts sadden when we contemplate the condition of the heathen female. No sight was more revolting to our feelings in that country, than to see an infant tied fast to the back of its mother, swinging to and fro, back and forth, with a vertical sun darting his rays full in its face, without even the covering of a bonnet or anything of the kind to shield it from his heat, while the mother, with every stroke of her hoe, or the cloth she was throwing upon the rock to beat the dirt out of it, added pain to her child.

## CHAPTER XII.

### THEIR PHYSICAL STRUCTURE.

The physiognomical and physiological structure of the people with whom I became acquainted in Africa, is better than that of the colored race in this country. Especially is this true of their physiognomy. The flat nose and thick lip are not so common as among that race of people in this country, and on the other hand, the prominent forehead, the expressive eye, and the intelligent countenance are as frequently seen as in *any country it has been my privilege to visit.*

They have well developed chests, and the most erect carriage of any people of my knowledge. This is especially to be remarked of the Mahommedans, of whom it may be said with emphasis, that their dignified and independent walk, and their lordly appearance in whatever position they may occupy, with a self-righteousness and self-esteem, as prominent as their depravity



is deep, make them to fill up the character of a Pharisee, as described by the Savior in the New Testament.

They are decidedly a superior race of people,—much more intelligent and enterprising than the heathen proper, though no less sunken in vice. We shall say more of them in another part of this work.

It is true, that the general appearance of the most stupid Africans indicate susceptibility of mental culture, and from actual experiment, by different Missionaries, the evidence is conclusive on this point. Their children between the ages of five and fifteen years, are, all things considered, quite as susceptible of intellectual improvement, as are the white children of this country.

In the study of those branches of science requiring the exercise of memory, mainly, such as geography and history, they fully compete with American children; but in the study of those branches of science which require the exercise of the reasoning faculties, they are inferior to the children of this country.

It requires no supernatural ken, however,

to discover the reason for this. Rather should we wonder that those people have powers of intellect at all, after suffering as they have done for centuries the blasting and deteriorating influences of heathenism, and the tyrannical and hellish treatment they have received from slave traders, and others who have gone among them, and are among them now, for worldly gain alone. Surely on African soil, "man's inhumanity to man" has caused very many to sink depths into the pool of moral pollution to which they never would have gone had they been left to themselves.

It is but proper to state also in this connection, that their skill in chirography is equaled by few, and not surpassed by any. They are naturally great imitators in whatever direction they choose to exercise their faculties. They are remarkably skillful with the pen.

## CHAPTER XIII.

### DISPOSITIONS—TASTE FOR MUSIC.

I do not think the Africans are naturally ill-natured ; but on the contrary, they are remarkable for their good nature and pleasant manners to strangers. Indeed one great obstacle in the way of their christianization is the fact, that they are not sufficiently excitable. I hope I am not misunderstood.

They are fond of every kind of music, and sing a great deal whether at work or at play. When rowing me along the river and plying their oars with all their strength, they would sing at least half of the time, unless they had a particular cause for not doing so.

When our boatmen or workmen omitted singing, we took it for granted that they were vexed or sick. There as here, people seldom sing when in bad humor. The common way with boatmen is, for one to lead the singing, making the music as he proceeds, all but the chorus, in which all the

party join, making perfect harmony (of their kind), and tossing their heads triumphantly with mouths wide open, the contrast between the color of their skin and teeth challenging the attention of the most indifferent.

The principal part of the music is sung alternately with the chorus, and when all join in the chorus, a new impetus is given to the canoe. It is scarcely necessary to say that they have musical voices, strong lungs, and that they have not yet learned to primp their mouths and mew, like many of the people of this country, especially America's last edition.

As might be expected, they are vain and fond of praise. A little praise elates them much, and if the praiser should ever after reprove, he is at once reminded of his former flattering opinion.

## CHAPTER XIV.

### DECEPTIONS.

There is no end to their deceptions on foreigners, and often their pretenses have so much show of reality, that the most discriminating are shamefully humbugged. Sometimes their plans are laid far ahead, and with so much skill, tact, and cunning, that one must be wide awake to keep out of their meshes. When they set themselves for guileful ends, they never draw back until they succeed, unless absolutely compelled to do so.

They cheat in the sale of nearly every article they sell to white persons if not closely watched ; and the only restraint they seem to feel in the matter arises from the fear of detection and punishment.

An old sea captain, who has been spending his winters on the South and West coasts of Africa for many years, told me he had known them to manufacture a mixture of clay, water and oil, which much re-

sembled the palm oil, and sell for the *pure oil* that which was three-fourth parts clay and water. He has also known them, with true Yankee ingenuity, to hollow out balls of beeswax, and fill the vacuum with sand, closing the sand in so neatly as to avoid detection.

They also take the juice of camwood, and stain other wood with it, making such a perfect imitation that no one suspects the deception. They have also been known to manufacture an ingenious imitation of ivory, and sell it to the traders for the pure article. They have also been known to adulterate gold and palm off the spurious article upon the trader.

I have been too often defeated whilst they were in my employ as oarsmen to believe any thing else than that they possess (naturally) as much mind as their paler brethren. It is their custom to stop at almost every village and town on the river when they travel with canoes; and in order to make better speed, I would, by stratagem, and the exercise of dictatorial power, do my utmost to

prevent this ; but often in vain were my attempts.

If persuasion, or the promise to pull the harder to make up the loss of time, or some other plea, would not induce me to let them stop, before I got to the next town the fire would be out, or the spile out of the water-cask, or something else would occur that made it absolutely necessary to land. Never shall I forget the fattening laugh which my men took over my defeat, as they pulled up the canoe to a certain town to get water. Only two hours before we had at least ten gallons, but in the nick of time all was gone.

Let those who deny them a rational soul, and go so far as to call them brainless resemblances of the human species, tell us why other animals do not exhibit such skill and forethought in carrying out their purposes. They exercise so much ingenuity, calculation, and reason, in all they undertake (mainly for wicked ends I admit), that no unprejudiced and sincere mind can doubt their rationality.

They have the elements in their nature to make them an inventive, enterprizing and

prosperous people; but like the uncultivated field, weeds only are produced. Not until the plow of Gospel truth destroys the weeds of sin, and prepares the soil for the reception of the seed of God's word, can we hope for a bountiful crop of souls, purified and saved.



## CHAPTER XV.

### EVANGELIZATION—ITS DIFFICULTIES.

The greatest discouragement the Missionary has to contend with in laboring among that people, is the fact that he cannot give them a clear apprehension of spiritual truth when first going among them, or when commencing at a new point.

For want of a proper medium by which to convey ideas, he fails, to some extent, to place the truths of salvation before them in an intelligent form. To get figures which they understand by which to illustrate gospel truth, and bring it to bear upon their hearts and consciences, so as to produce conviction of sin, and a desire to be freed from it, is difficult.

Their habits of life and modes of thinking differ so widely from ours, that the most simple and easily understood illustrations, used by us, are misunderstood, or fail to convey any meaning at all. After making the truth as simple and plain as it can be made,

by the use of the most simple language, we yet fail to give them clear conceptions of it.

It is highly important that the Missionary learn their language,—become familiar with their usages,—manner of life,—views of propriety,—and their secret abominations, in order that he may labor among them successfully.

On a certain occasion I preached from the parable of the vine and branches in the 15th chapter of the Gospel according to John. I showed that as the branches are in the vine so we must be in Christ. That the Christian is as dependent upon Christ for spiritual life as the branches are on the vine, and as intimately related to him as the branch is to the vine. I endeavored to explain how we might become branches of the “true vine,” and thus be saved from sin and hell.

Though I was as plain as I could be, yet the whole sermon was lost because, as I afterward learned, none of my hearers (not even my interpreter) knew what the word “*vine*” meant! They call vines “country ropes.” I have referred to this to give the

reader an idea of the difficulty of preaching intelligently to that people without a knowledge of their language.

But that which should be done, *can* be done; and if we resolve in God's name that what should and can be done, in the way of evangelizing the inhabitants of Africa, *shall* be done, it will not be long until that people will have the gospel preached to them understandingly.

All, it is presumed, will agree with me that they should have a pure gospel preached to them; and if the adage referred to be truthful, it *can* be done, and now it remains for Christians to say whether it *shall* be done. But I must take a part of the above back, otherwise I would do injustice to the promises of God; for He has declared by revelation that it *shall* be done. Matt. 24: 14. Will we act our part in the accomplishment of this great and glorious work? Heaven help us to do so.

## CHAPTER XVI.

### LANGUAGES.

The languages and dialects of the people are very defective in words, and especially in words by which to express abstract ideas; and hence they fail to give definite ideas of quantity, quality, time, distance, number, mode, &c.; and in the absence of any written language, or standard of language, a mongrel speech of English, French and Spanish, with various native dialects, has obtained, which is better calculated to excite laughter often, than to communicate thought. To give a description of quantity, they say "not much, or little much, or plenty much;" and of quality, they say "good a little, or good too much." Of distance, "not far, far a little, or far too much;" and by the way of the river they say, "so many points," (meaning the bends in the river), and the traveler is left to find out as he goes along whether those bends are the fourth of a mile, or three miles apart.

Sometimes in giving the distance from one place to another, they say, "if you start when sun come up, you catch when he stand so," pointing to the sky where they suppose the sun will be when the traveler arrives at the place, if the journey be made in the common time. These examples furnish a pretty fair illustration of how clearly, and definitely they express ideas as a general thing; and yet, some of their forms of speech are remarkable for their pertinence and significance.

If they wish to tell you that a person is ignorant (for in that country as here they have their higher and lower classes,—their aristocracy and common people), they say, "no light broke upon him yet." If they wish to tell you that a judgment has been sent upon a town, they say that town (telling where the place is) "catch one God flog." Though these forms of speech are awkward, yet who can more clearly convey the ideas with the same number of words?

The English will, doubtless, eventually, be the prevailing language among the tribes on the West coast.

## CHAPTER XVII.

### MARKING TIME—COUNTING, &C.

Their only way of marking time, is by the moon, and the seasons of the year. To tell how long since an event transpired, they say, "so many moons," or "so many rainy seasons," have elapsed. They know of no division of time into weeks, hours and minutes. They have no knowledge of a Sabbath or day of rest. If the Fowler theory be correct, however (viz., that we do not require the seventh part of our time in which to rest, unless we labor too hard the six days appointed by God in which to labor), THEY do not need a Sabbath. But away with such infidelity.

One day as I visited a town some ten miles distant from Good Hope station, I was forcibly impressed with the fact that the influence of Mendi Mission was being felt in establishing the sacredness of the Holy Sabbath even there. The headman of the town remarked that he was going to bring us

cocoa-nuts to sell to-morrow; but turning and looking upon the wall of his hut just after saying this, he continued, “no, not to-morrow, for that is Sunday-day, and Mission no trade on that day.”

Upon casting my eyes around I saw a flat piece of wood hanging to the wall with seven holes in it, and a peg in the lowest. The topmost hole in his almanac was Sunday, and by moving the peg every day he knew when it came. Whether he had ever been at the Mission station I do not know, but from some source he had learned that Missionaries kept one day out of seven sacred, and that it would be useless to bring cocoa-nuts to sell on that day.

The Sherbro tribe can count no higher than ten, and cannot do that without splicing words together. Thus, “Bull—one, Tsing—two, Errak—three, Heal—four, Men—five;” then they take one and put it to five to make six, thus, “Men-bull—six, Men-tsing—seven, Men-errak—eight, Men-heal—nine, and Wah—ten.” Here the counting process stops with Sherbroites, but the

Mendi and Timiny tribes can count higher, even to hundreds.

They are assisted very much in communicating ideas by the great variety of GESTURES which they use in conversation. Their gestures are very appropriate and significant, and by no means confined to the use of the hands alone. When an African talks he talks all over; with head, eyes, face, arms, and legs. They use their feet and legs as freely, when necessary, as any other member of the body. I have seen them stoop forward with the face half way to the ground, then again bend back as far as they could, and throw their bodies from side to side, to assist in the utterance of their thoughts.

They are also assisted in this by the use of numerous EMBLEMS, PARABLES, SYMBOLS, IMAGES, &c. These assist them much in showing the relation of one thing to another, and the estimate they put upon things, and persons.

For instance, if a headman wishes to make an expression of good-will and friendship to another headman, he simply sends him a piece of white cloth. If a bride



wishes to let everybody know that she is married, she ties a white string around her forehead. If a man wishes to farm a piece of land which is yet in timber, he puts on its boundaries sticks with leaves tied to their tops. If a headman wishes to announce that persons will be punished for throwing water where he does not wish it in his town, he puts up there a stake with a bunch of switches tied to its top.

Whilst I was at Good Hope station, Mr. Brooks received from a headman, whom he had once visited, a present of a goat, a piece of soap, and six country cloths. The goat, soap, and each one of the cloths were emblematical of some specific thing, which the messenger who brought them explained to Mr. B. at the time. A great variety of things are thus represented, and this assists them not a little to make plain what their defective language alone would fail to do.

## CHAPTER XVIII.

### ETIQUETTE.

A good deal of etiquette is observed among them, which, as might be supposed, is modded after their own peculiar ideas. On special occasions, in particular places, and toward particular persons, certain ceremonies *must always be observed.*

For instance, to go into a town and not call upon the headman of the place immediately, is treating him impolitely. The proper way is to call upon the headman at once, and tell him whence you are and whither you are bound, and whether you are going to proceed immediately on the journey, or stay with him "to cook," or for the night.

If a night's lodging is wanted, the stranger must "shake the King's hand;" that is, make him a present to the value of the things and privileges required. In this case a house is furnished for the exclusive accommodation of the traveler and his

men, and will not be used by any others during his stay in town. If a person stays more than one night, it is expected that he call upon the headman of the town each morning, and say "how you do" to him. On leaving the place the traveler must pay his parting respects to his landlord. By observing these customs, headmen feel responsible for the safety of the traveler and his goods.

To refuse a present, no difference of how little value, is treating the one offering it impolitely, and is considered sufficient ground for palaver. Persons of note, are treating headmen impolitely if they pass their towns without stopping and paying them their respects. It is regarded as a token of respect to call on persons at any time, to say how do you do to them.

We were much amused at Good Hope one Sabbath morning, just at the hour of worship, and while we were reading the Scriptures, to see one of the workmen in the employ of the Mission come to the door, and beckon with his hand to Mr. Burton, who had charge of that station, and who

was seated on the other side of the room, to come to him. Mr. B. laid down his book, went to the door, and asked him what he wanted. He replied: "O me only come for say how do you do, no more."

Their meeting and parting salutations are strictly observed. I was taken to task several times by headmen for leaving them without observing the Ippeoway and Mogmdawa (parting salutation.) When very great friends meet they rub each other's arms with the hand several times, and afterward shake hands a long time.

There is quite as much etiquette among them as there is among us, but it is of a different kind; and by the observance of their rules, so far as it can be done in conscience, one may get along with, and among them, very well. They are not a dangerous people to dwell among if proper care is taken.

They will beg and cheat one out of all he has if they can, and, if a good opportunity serves for escape, they will steal his goods; but there is no danger of being robbed, or injured in person if proper precaution be taken.

## CHAPTER XIX.

### ANCIENT CUSTOMS.

They observe many ancient customs. For example: They take the finest flour, best rice, purest oil, and the best of whatever they use as food themselves, prepare them in the best style, and offer them in sacrifice to their Deities. Those familiar with the Old Testament know that the Jews were required to take the best of their flocks and sacrifice to the Lord. They also wear sandals as the people did anciently.

They wash the feet of strangers coming to them, which is also an ancient custom. If the traveler be a common person, the headman's slaves or wives wash his feet; but if he be a man of note, the headman washes them himself, to show the respect in which he holds him. Washing feet is a custom founded upon a physical necessity in warm countries, as much as wearing clothes is in cold countries; and when spoken of in the Scriptures as a religious act, it means

in my humble opinion, nothing more than administering to others' wants; and is a duty similar to that of clothing the naked or feeding the hungry.

In warm, dusty countries where the people seldom have clothes upon the legs below the knees, and at best nothing but sandals on their feet, washing the feet often, and especially after traveling, is conducive to both health and comfort. Washing feet in cold water also quenches thirst, and washing the whole body does it more effectually. I tested this several times when unable to quench my thirst by drinking alone.

Their method of expressing grief and sorrow is ancient. When in great grief or trouble they put on the coarsest clothes they have, throw ashes and dirt upon themselves, dishevel their hair, and smite upon their breasts. When mourning for the dead with their mourning habiliments upon them, and their hair on end, wringing their hands and smiting upon their breasts, they look like a bundle of misery most ungracefully put together (whether so in *heart* does not always appear).

## CHAPTER XX.

### LAWS--GOVERNMENT.

It may be said that they have laws; they have no written laws, however, but rules and regulations handed down by tradition from one generation to another.

There are first, what may be termed *general laws*, which extend to people of different towns. The headmen of a certain region of country, embracing a number of towns, more or less, meet together and agree upon a certain code of laws by which to regulate their people, in their intercourse with each other in trade and commerce. All the people of the district represented are required to keep those laws, and if the headman or the people of any town violate them, those of the other towns have just cause for palaver with the offending party, and as a general thing they require so much produce, or goods as an indemnity, "to cool their hearts," as they say.

If the offending town refuses to pay, or

to make satisfaction to the others, they make war upon it, and if victorious, sell the prisoners for slaves. The most trifling breach of law is sometimes made a cause for war upon a *weak* town for the sake of the profits accruing from the sale of the prisoners. The Africans, like the most enlightened people, prefer to make war upon the *weak*.

Headmen also enact such *specific laws* as they think necessary for the government of their own people. These they repeal or alter as circumstances seem to require, or so as to bring the greatest revenue into their own coffers. Many of their laws bear the impress of injustice and cruelty, and are made with the view of extorting from the common people.

At Mo-Colong, when war was in progress there a few years since, a law was passed that no one should carry a whole bunch of Bananas, or Plantains into the town at once. If any attempted to do so, others had a right to take it all from the owner, and divide it among themselves. The scarcity



of provisions was the alleged reason for the passage of such a law.

There is also what might be called the higher or supreme law which is made by a *secret society* called Purrow, or Devil bush society. Laws made by this society, coming in collision with the common law of a town, have the pre-eminence. We shall give a separate chapter on the doings of the Purrow bush society.

From the above the reader may infer the form of government that exists. It is not a monarchy, but an approximation to that form of government. To tell it all in a few words, the country is given up to anarchy and confusion, and is kept in that condition by those pretended rulers whose only aim is to get possession of the earnings of the people, and waste them upon their own lusts.

## CHAPTER XXI.

### OATHS—CURRENCY.

They have a method of administering oaths, by which to secure a statement of facts from those giving testimony. Upon this point however, I cannot give definite information.

I was told by a native of that country that some tribes swore upon salt, and others upon snuff. So far as I was able to learn, each tribe swears by what it considers the most sacred thing; and ordinarily they have a great regard for their oaths.

CURRENCY.—Every article of exchange in that country is money, and besides this they have no currency at all. The best currency there (rum and tobacco always excepted) are prints, cotton goods, fish-hooks, iron spoons, small mirrors, needles and iron pots. The English make a goods called blue baft, which is in great demand. Hoes, axes, and such things as they can use, may also be exchanged for their produce at

a good profit. Owing to the fact that they have no standard of money, articles of exchange have no regular price or value attached to them. This gives the trader a great chance for extortion.

## CHAPTER XXII.

### MATRIMONY—ABUSE OF WOMEN.

I now come to speak of a subject, which, though not pleasant, goes far to show the deep degradation of that people,—I mean their customs regulating the marriage relation, and the conduct of the men toward the women.

Every man almost has his wife, or wives, and ordinarily each has as many as he can afford to have. Wives are bought there as animals are in this country. Women are not consulted in the choice of their husbands at all, but are compelled to be the partners of whoever happens to furnish their parents the amount of goods asked for them.

Wives are not allowed to eat with their husbands, nor walk by their side; but must walk behind them to show that they are in subjection. They are also often severely flogged, for in their own language, “they no be good wife till she get one flog.” I

often saw the cruel welts of the flogging process on the backs of women, and one woman came to Good Hope to seek protection from her cruel husband. She had been tied to the ground, in which position her tongue was drawn out of her mouth and burned with a red hot iron!

Though women are called wives, they are in reality slaves, having no *rights* and only such *privileges* as hard-hearted, superstitious, ignorant heathen husbands are disposed to give them. And it matters not how cruelly they may be treated, it is seldom that their wrongs are redressed, because there is no appeal from the decisions of their husbands, except in rare and extraordinary cases when headmen are induced to put bounds to the wrongs imposed upon them by their tyrannical masters.

As a general thing the wife must raise the husband's rice, prepare his food, row his canoe along the river, do all his drudgery, and take such flogging in the bargain as he is disposed to give her.

A man wishing a wife goes to the *parents* of the one selected, and makes them a present

of a country cloth, a few mats, or some article of the kind, at the same time making known his request. The man's wealth, or ability to give, regulates the value of the present he makes, commonly ranging in value from one half to two dollars.

The parents and family put the applicant off at first, and generally keep him in suspense as long as there is hope of getting more money for the girl. If the man is intent on having her he continues to call on her parents, carrying a present each time. To go without one, would destroy his prospects altogether. Thus they keep the applicant coming until they think they have obtained all there is a possibility of getting for the daughter, and then he is told he can have her. No marriage ceremony is performed. When the price is paid the bride is taken away.

After men have one wife, they sometimes continue to work until they have means to purchase the second, and then they cease to work altogether. Two wives are considered competency, or a livelihood; and hence

those who have them may retire from active business and live upon their labors.

A man's wealth and authority is estimated by the number of his wives. He who has twenty, has twice the wealth and authority of him who has but ten.

Wives are property to all intents and purposes, and though it is disreputable for a man to sell his wife, yet they often manage to get clear of them, if a sufficient compensation is offered. They have little conscience in the matter. Sometimes they manage to prove an accusation against them which they make an excuse for selling them into slavery.

Marriage contracts are often made for girls when they are not more than five or six years old. In this case the betrothment money, or most of it, is not paid until near the time of marriage,—say when the girl is thirteen or fourteen years old. It is considered a reproach for girls to pass twelve years of age, without having an offer for marriage. Indeed they are frequently married at that age.

Whilst I was at Good Hope station a man came there making inquiry for his wife.

Seeing the girls in the room he went to one about six years of age, laid his hand upon her head, and said to me, "this one my wife, my father done buy her for me long time ago." He soon was made acquainted with the fact that he could not have her then, nor at any subsequent period with the consent of the Missionaries.

The children taken at that station were given to the Missionaries to be kept until they should arrive at their majority, with the condition that they should then be their own masters,—neither the parents nor Missionaries having further control over them.

Parents are willing to give up their children thus, and give book ( a written agreement ) to that effect. This is a very proper way, in my opinion, for Missionaries to take children to instruct in the truths of Christianity. For if taken young, and if proper training be given, by the time they are of age they become so well established in the principles of Christian morality, that they are likely to adhere to them through life.

Daughters are emphatically the readiest



cash article parents have for sale, and those who have a number easily get a livelihood. Parents rejoice when daughters are born to them, and say “that good too much.” The reason is obvious.

Another fruitful source of wife-getting, arises from the decease of wealthy headmen. Soon after one dies the male members of his family (relatives) meet together to make a distribution of his goods and property; and his wives, in common with other property, are distributed among the heirs to the estate, and become the wives of the legatees. If any refuse to go with those to whom they fall by inheritance, they are put into a dark mud hut and left without food or drink until they acquiesce in the arrangement.

Men continue to get wives as long as they have means, without reference to age, or the number they already have. Kissicum-mah, a Mahomedan chief who is very old and frail, was still getting wives. When I was in his town, I asked his son how many wives his father had. He replied, “I know not, but he have plenty, for he commence

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getting wife when he was first man, and keep getting wife yet, for there one he get last week," pointing to a girl of about fourteen or fifteen years of age.

And now ladies and mothers of America, why are you in a happier condition than your sex in Africa? Why are your rights respected, and your position in society made honorable? Why are you not oppressed and brutalized as women are in Africa? Why are you not bought and sold? Simply, *because the Bible of God is among you.* Where that Book is not, women suffer cruel injustice.

But we would also ask, what would you take to exchange your condition with the condition of those spoken of in this chapter? What would you take, mothers, to have your daughters in the condition of young women in Africa, exposed to the hellish cruelties, and the soul and body polluting influences of heathenism? Aside from the refining influences of Christianity, neither you, your children, nor your husbands, possess any more moral excellence, or sympathy for the happiness, and rights of others, than

do the oppressed, and the oppressive people of the land of Ham.

We are indebted to the Bible for all the intelligence, enterprise and refinement we have above the heathen; and take from us the Bible and its blessed influences, and in a very few centuries our condition would in every respect be as wretched as that of the most degraded race on the face of the globe. Mankind, the world over, are much alike when left to the degrading tendencies of their corrupt natures, for “they are all gone aside, they are *all* together become filthy, *there is* none that doeth good, no, not one.” “They profess that they know God; (even the African) but in works they deny *him*, being abominable, disobedient, and to every good work reprobate.”

Could Christian women of this land (and all Christians) realize how much they are indebted to the gospel for the unnumbered, and exceeding high privileges they enjoy, surely they would make greater efforts to give the bread of life to the thousands who are perishing.

Should we not all be Missionaries, in

sympathy, feeling, action, and should not the burdening inquiry of our life be, How can I best promote this great work?

If the consolations and hopes of religion are to us of more value than all the world, will we not have others enjoy them?

## CHAPTER XXIII.

### FUNERAL CEREMONIES—WITCHCRAFT.

There are many things connected with their funeral ceremonies and notions of death which are both foolish and wicked.

As soon as persons die they are opened, to ascertain whether witches killed them or not. If the heart is enlarged, or any of the internal organs have an unnatural appearance—a very common thing in that country,—they say “witch killed them.” Indeed if what I saw be a correct criterion by which to judge in the matter, nearly all the deaths that occur are the work of witches, either directly or indirectly.

At York Island, a town in which I preached several times, a youth was killed by an alligator whilst bathing in the river. The people said “some witch turned alligator and killed him.” Subsequently, a man was killed near Kaw Mendi station, by a leopard, and the people there said, “some witch turned leopard and killed him.” Very

many things are ascribed to the witches,—such as sudden turns in fortune, diseases of different kinds, and extraordinary incidents in life.

When any thing occurs which is supposed to be the work of witches, no matter what it is, some person or persons are apprehended as the guilty party: and the “witch master’s” skill is the umpire to establish the innocency or guilt of the accused.

Another mode of trial is to give the accused poisonous drinks, which they say are fatal if the person is guilty, but harmless if innocent. If the victim be an enemy of those trying him, death is certain; but if a friend, they may easily save his life, by making the poisonous draught very weak.

The draught generally administered, is a decoction of the sassy wood bark, and when strong is a rank poison; but, if too large a draught is given, it acts as an emetic, and in this case death does not result.

When persons have been convicted of witchcraft, they are tortured in various ways

until death ends their sufferings. They are tortured first to ascertain whether they are guilty, and then, if convicted, for the supposed crime.

A little over one year since, at the town of Manyua, then an out-station of Mendi Mission, a man was accused of witchcraft, and given the sassy bark tea to drink, which taking effect, established his guilt. A rope was then tied around his neck, and by it he was dragged around in the town until dead. Little did I think when visiting the headman of that town, that he could permit such barbarity (for he seemed a good natured fellow), but such is heathenism.

Not far from Good Hope station, but before I arrived on that coast, Mr. B. rescued four persons from death, which was being inflicted by piecemeal. These persons were all tied on the ground so as to make it impossible for them to change their position, and fire was put to some part of the body. One woman had fire put to her foot, another to her leg, and the only man in the company had fire put to his back. Besides this they were in a state of actual

starvation, and the first thing they requested Mr. B. to give them was food. To burn to death by piecemeal, with only food enough given the victim to keep life in him, is a very common mode of torturing persons for witchcraft.

One object in torturing so severely seems to be to extort confession from the victim, and with their teachings on that subject, and being distracted with pain, some confess to a crime (though never committed) for which they atone by their death. Thus many annually, because of the superstitions and cruelties of heathenism, fall victims to an indescribably painful death.

When a noted headman dies, the chief men of the town keep it a secret until they select a person to take his place, and, if possible, embezzle a part of his property. After this, they make the "cry" for him, which continues sometimes for months. If he has relatives who live at a distance, they keep the knowledge of his death from them as long as they can. This is done to save the expense of feeding them (for all relatives coming to the "cry" must be fed at the ex-



pense of the deceased during their stay to mourn for him ), and to have the better opportunity to cheat them out of their portion of the inheritance. And that the reader may not have too exalted an opinion of the worth of the estates of headmen, we will say here that, leaving out their wives, a few country cloths, and mats, with a crop of rice, make up the amount.

On the occasion of the death of headmen, but not until after their interment, the people of his town go to the neighboring towns to solicit aid to defray the burial expenses: that is, to buy rum and powder to make *merry* the season allotted for *mourning*.

Firing muskets where they have them, and powder ( as is the case immediately on the coast ), is kept up for several days after the burial takes place; and the wives and friends continue crying, or wailing, though at stated times, for several weeks, and sometimes the whole town joins them.

Besides these, there are professional mourners, whose business it is to go from town to town, for the express purpose of mourning for the dead. These must also

be fed, and supplied with rum if it can be had; and they go about especially in the night, moaning, crying, and making a most hideous noise. They call over the virtues of the deceased, often giving him more than he ever had, and then they cry out, "Oh, me sorry too much for my friend, me go hang me, me go drown me, me go kill me. Oh, me wish meself die instead of me good friend."

Whilst I was at Good Hope station, a man was employed to catch fish for the Mission, and one night while fishing, as is common there, one of those rambling, hypocritical, drunken, mourning parties came to where he was. He drank rum with them until he was intoxicated, and in that condition at midnight he came to the house, waked us all up, and was intent on having a fuss. In Africa, as in America, "when rum is in sense is out."

They "cry," or mourn, for all who die, except slaves, and persons killed in war, or for crime.

Those killed for crime are also denied a burial, being thrown out in the woods to be

destroyed by whatever may chance that way.

Crying for the dead is quite a business in that country, and not a few sleepless nights did we spend because of the noise made by the moaning, fiddling and drumming on such occasions. To comfort one mourning for the dead, is to cool his heart; and they always expect a handsome present from white persons, to assist their words of comfort "to cool their hearts."

They inter their dead by simply rolling the corpse in a mat, or cloth, and putting it under ground near the same depth usual in this country.

Just after they "pull the cry" (cease from it) for a headman is their favorite time to make war upon an enemy.

The notion is quite common, that a noted headman cannot die, but that they change their identity, and hence they call the new headman by the same name which the deceased had. This is also an ancient custom, so far as retaining the name is concerned. The Kings of Egypt were named Pharaoh for many successive reigns.

## CHAPTER XXIV.

### THEOLOGY—DEVIL WORSHIP.

Their theological views are so diversified and vague, as not at all to constitute a system of doctrines, and practice: and hence they have no fixed forms of worship. Some worship images of stone, which, as I suppose, were made by former generations, as curiosities, or as hieroglyphical representations. They have also some wooden images. A degree of reverence is attached to these images by all the people, and some say that they were made by God himself.

So far as I was able to learn, they all believe in the existence of a Supreme Jehovah; who is the Creator of the world, and of all things therein,—that He is Almighty, and just in all his ways. Some believe that the earth is his wife, and hence they sacrifice and pray to her.

They do not think that the true God concerns himself about the affairs of men, at all; but has committed the government and

regulation of this world to inferior deities. They say, however, that he will judge, and correctly decide the “palavers” of men if they importunately and perseveringly plead with Him to do so when very *important* matters are in dispute.

They suppose that God is very comfortably situated in the upper world, and that he concerns himself only for his own happiness, unless something of more than common interest, among men, requires his attention and interposition.

They hold that a being, whom they call the Devil, is the author of all providence, and that he is able to bring good or ill luck upon them;—especially ill luck. They attribute to him power to injure by storm, lightning, and various other means, and even to take the lives of those whose destruction he seeks. To keep on good terms with him is the main object and work of their religion; and hence they pray and sacrifice to him, with the view of deprecating his wrath, and securing his friendship.

Every town has its “Devil house,” or houses, where they suppose he comes, and to

these they resort to offer up their sacrifices. They suppose that some "Devils" run at large; whilst others have a particular locality, in the neighborhood of a cataract, a large stone in the river, or a large tree in the forest. When they pass such places they always manifest great reverence and fear; and if they suppose the "Devil" there is angry, they will sacrifice to him. Our boatmen while passing a rough place in the water said, "Devil angry too much, that make the water rough."

I saw a place on the Boom river where they had a "Devil house" in the woods, and on the top of it was a country cloth which was put there for his use. At another time I saw them bring a quantity of rice and palm oil, and place them near the "Devil house." They often take the best food they have, prepared in the best order, and give it to the "Devil" to eat. They suppose *him* to be of similiar tastes to themselves, and hence such articles of food as they relish they give him. At another time I saw them put a quantity of rice in an iron pot, which was sunk into the ground its

whole depth, being near the "Devil place." Upon inquiry what that was for, they said the "Devil" would come into the pot, and tell them what witch trouble their friends, if they get sick.

Near the Wela falls, on the Jong river, Mr. Brooks and I were passing a "Devil house," under which, among other things, lay a beautiful round stone, about the size of a potatoe, which I took up to look at. For doing this I was called to an account by the headmen of Wela; and after much "palaver" with them, Mr. B. bought me off for the value of forty-eight cents, and a piece of lead: which they said they would give the "Devil" to appease his wrath, who was now very angry because of what I had done. They wanted silver, but refusing that, they said lead would do, if they would cut off the outside and make it shine like silver, for the "Devil" would then think it was silver. We thought with them lead would do as well as silver, and be cheaper for us.

Those "Devil houses" are mere sheds, being from three to four feet square, and of

about the same height. Under them they have pieces of China ware, and glass, or something of the kind. If they can get from white men what they cannot make themselves, if only broken glass, they regard it so sacred as to be worthy a place in the "Devil house."

They are emphatically "Devil" worshippers, and most profoundly selfish in their worship, as in most other things. We must not forget, however, that in their present condition they are not capable of exercising other than selfish motives. They have no systematic form of worship, but differ in this as much as people do in America.

They evince most clearly that "man is a religious animal," and, as might be supposed, in the absence of Divine revelation or any guide to direct them, they are deeply sunken in Idolatry, superstition, and selfishness. They demonstrate the declaration that the thoughts and the imaginations of men are evil continually.

The only reason why our theological views are not as foolish, and corrupting as theirs, and that we are not believers in



Witchcraft, Devil-worship, and a thousand other foolish things, is simply because the light of Heaven shines upon us. How soon would all the impositions and cruelties imposed upon heathens be practiced by us, were the restraints of Christianity removed. Without these, ours would be a more powerful and efficient machinery for the promotion of all that is debasing and cruel.

The time was when persons were killed in this country for the imaginary crime of witchcraft; and by those, too, whom we are proud to call our Fathers. But as light increased, belief in witches ceased, and with it the cruelties growing out of that belief. Witches and hobgoblins never flourish in the light of a pure Gospel.

## CHAPTER XXV.

### GREEGREES.

The superstitions of the people afford them a ready explanation for many things otherwise mysterious to them, and yet explainable upon natural principles by an enlightened mind. They believe that the power of the Greegree, the work of witches, and the doings of evil spirits, produce many phenomena in the physical world which are the results of natural causes.

Greegrees are of different sizes, shapes and of various kinds of material. Mahommedans are the great Greegree makers, though they are made by Pagans also. A Mahommedan Greegree is a piece of paper, with a few Arabic letters and characters upon it, incased in leather or cloth. When used it is suspended to some part of the body, usually the neck. A Pagan Greegree is a few leaves, or a little clay, or sand, or a pebble, or bark of a tree, incased in a cloth, or tied together. It is fastened to the wrists,

ankles, and other parts of the body. They suppose these will keep off disease, and the intended injuries of enemies, preserve from poisonous serpents, wild animals, keep off all evil, and secure all good.

Greegrees are so common that few persons are without at least one: and sometimes ten, and even twenty are found upon the same individual. Ordinarily each Greegree has a particular office to fill, in the way of averting evil, and producing good; but some of them, like patent medicines of this country, *are good for everything*. Confidence in Greegrees is most degrading to the intellect, and besides, it gives great scope to the impostures of those who make them. Exorbitant prices are demanded: sometimes the value of several slaves for one Greegree. Once I asked an intelligent heathen what good he derived from his Greegrees? He said those on his ankles would keep snakes from "bite" him, and those on his wrists and neck would keep "bad sick from catch him."

At Baily, after staying over night, and as we were about leaving in the morning, the

headman of the town asked us to give him a piece of silver. He had treated us kindly,—had given us presents, and we could not well deny his request. After we had given him the silver we inquired what he intended to do with it? He told us he wanted to make “war sarica” with it: that is a charm that secures from war. He said that all the people of the town would meet together and lay their hands upon the money, and in the meantime one of his great men would make a speech, showing the benefits of the charm. The money would then be encased in cloth, and deposited in a safe place, “and this make that no war come to my town.”

They also have “war cooks,” whose business it is to tell where war may be carried on successfully. They get their power of divination by putting different vegetables, and various kinds of leaves into a pot of water, and boiling them. Then by looking into the stained water they pretend to tell (whether by the color of the water or otherwise I cannot tell), where an army will be victorious.

These cooks are generally Mahommedans,

and as they all speak, read and write Arabic, by correspondence with each other they can easily defeat, or make victorious the party they may select, for they have the entire control of the armies of the people who employ them, and being more intelligent than headmen generally are, they impose upon them shockingly.

The Mahommedans, by the power of those "war cooks" and various other stratagems, not a few in number, have acquired the ascendancy in many places, which but a few years since were under the control of real Pagans. Indeed all the Mahommedan chiefs in the Sherbro and Mendi countries are usurpers, and hold their towns not by right, but by might. They manage to put down, or out of the way (by administering poison if nothing else will do) those who have much influence in the country. It is thought that king Peer-Charly, and others who died while I was in Africa, were poisoned by their doctors,—who were Mahommedans.

Greggrees afford security from all evil, and give instruction in all cases of emergency. They are emphatically their light

in darkness, their wisdom in ignorance, and their strength in weakness. In them they find a balm for every wound, and a remedy for all the ills of life. In short, *they* put more confidence in Greegrees than many professors of religion do in the Bible, and the God of the Bible.

Once I asked the headman of a town what he would take for a witch Greegree, which at the time was hanging at the doorway of his hut. He looked at me with surprise, and said with his voice elevated, “*YOU want to take my witch-medicine away so witch come and kill me ONE TIME!*” Another time my men seemed much alarmed, upon the water growing rough, because of an approaching storm, and when I inquired the cause of their fear, one replied they had no Greegree for storm on water.

I brought several kinds of Greegrees with me to this country, and one “country fashion.” The country fashion is about four inches long, three inches wide, and two inches thick. It is covered with cloth, and if genuine has some Arabic characters in it, and what else we know not. This is

used for a variety of things—such as driving evil spirits out of town—trying convicts—curing the sick—and keeping off sickness.

To try convicts, the Greegree man rubs this on a piece of board, or wood, back and forward, and so long as he can keep it going the accused is accounted innocent, but if it stops he is guilty. *They* believe that some supernatural power holds back, or makes powerless the hand of the operator, so that he cannot continue to move the country fashion, if the accused be guilty; whilst the truth is he may cease or continue at pleasure. Surely that “people is destroyed for lack of knowledge.”

I must give some account of the Greegrees I brought from Africa. Two of them were taken from a slave canoe which was captured, and the slaves liberated. One was to tell whether slave canoes could pass places where there was a liability to be captured. They have a way of consulting Greegrees to learn such things from them. The captain of the canoe here spoken of was told by his Greegree, that if he would

take a little girl, and hold her foot in a pot of boiling water, he could pass a point of danger safely. Just after passing that place he was taken, with the little girl still on board, and the flesh had all fallen off the boiled foot! She died subsequently. The Greegree also told him that after he had passed the place, he must sacrifice a slave to the Devil, for granting him such good luck. This victim had been already selected, and but for the capture of the canoe, would have been killed in a short time. The other Greegree taken from that canoe, "was good to keep sick from catching the captain."

The third one is simply an old padlock covered with cloth; having some of the virtue-giving Arabic writing under it. This will cause its owner to have plenty of money, and no one would refuse to trust him if he wished to buy anything. In that country it is customary to pay part (at least) in advance, for labor and goods; but this Greegree would give others such confidence in its owner that they would trust him for all. Doubtless the old lock was begged, or



stolen from some trader, and because it served as a safeguard to keep money in a chest, house, or wherever they saw it used, they concluded that it would, with a little Arabic, be good to bring money in and cause others to wait for money due them.

The last Greegree I shall notice is simply a roll of splinters with some of the efficacious writing in the inside, and "this good" to keep witches out of houses, and from hurting persons anywhere.

It is truly remarkable how confidently they believe these Greegrees will produce the results for which they are recommended.

If any one makes a new discovery, performs an extraordinary feat, or is very skillful in any respect whatever, they say "he have some Greegree for show that." I heard one say that the reason white people know so much, and make so many fine things, is because they have "one *big* BIG Greegree for show them."

The English Consul of Sherbro Island, Rev. Mr. Handson, a couple of years since captured two slave canoes at the same time: having only his boatmen, some six or seven

men, to assist him. He shot the leader of the canoes, and then rushed suddenly upon the others, frightening them into non-resistance and submission.

After the slaves were released a number of them gathered around the Consul's boat. looked upon him with admiration and surprise, and said "*big* BIG medicine live in that boat." They thought what he did was by the power of the Greegree, supposing that such success could not attend him without one.

## CHAPTER XXVI.

### CREATION OF MAN.

What has been said in the preceding pages concerning Greegrees, will prepare the mind of the reader to form some idea of the views of the work of creation in general, and the creation of man in particular, entertained by the Africans.

On this subject I need here only narrate a legend current among the Mendi tribe, illustrative of the order God observed in man's creation, and the reason of the difference existing between different tribes of people. The story runs thus: "God make white man early in the morning, and take plenty time to show him book palaver (how to read), and God palaver (a knowledge of the gospel), and how to make plenty fine things. Then He tell him to go."

"Next He make Mahomedan man, and show him little book palaver, and how to make some fine things (all that is manufactured in that country that exhibits skill at

all, Mahommedans make ), and then he tell him to go.”

“After this He make Mendi man, and showed him how to farm, make country cloths, mats, canoes, and such like things, and then he tell him to go.”

“In the last place he make Sherbro man, and when he get him done the sun go down, and he had no time to show him anything but make salt, and catch fish; but promised to come back and show him more things: but he forgot to do so, and that the reason Sherbro man know so little.”

*They are* inferior to any tribes with which I became acquainted, and are said to be the most stupid people on the whole coast. It is even true that they know little else but to make salt and catch fish, only as they learn from others.

Some of the Timiny tribe say that the reason why white people are superior to their race in this world is, because they choose their good things here, but black man choose his good things in the next world. God offered both happiness in the next world, if they would be content to

brook hardships in this, but white man said he wanted his good things now, and hence God gave them.

Dear reader, ought not you and I praise God with our lips, and in our lives, that we may have good things in *the* present and THE future world. "No good thing will be withheld from them that walk uprightly." Oh! the unspeakable goodness of God, and the condescension of Christ in giving himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. Are we that peculiar people, and are we zealous of good works? If so we will not hold our peace, nor rest, until that darkened son of Africa, who thinks he is necessarily compelled to drag out a life of wretchedness, enjoys the same opportunities of being happy that we possess, both in this, and the world to come.

"Help us to help each other, Lord."

## CHAPTER XXVII.

### FUTURE STATE.

All the tribes with which I became acquainted believe in a future state of being, but their views of that state are very different. The Timinies speak of good die, and bad die: meaning that some die happy, and others miserable. They also speak of good live and bad live in eternity: meaning that some will be happy there, whilst others will be unhappy.

Some of the Mendi tribe believe that persons will sustain the same relation to each other in eternity, that they do in this life, that those who are headmen here, will be headmen there, and those who are slaves here, will be slaves in the future world. In view of this belief, a headman on the Boom river, during our stay in Africa, sent a company of men to make war upon a town to kill slaves for his son, who had been killed in a previous engagement by the people of that town. His people met with a second

defeat, and when they came back and told the old man what had happened, he flew into a rage, and said to his men, "me no care if you no go kill my enemies for be slaves for my son, then let my enemies kill you and you go be slaves for my son." The main object was to get persons to serve his son in eternity: and he would a little rather have his enemies killed for that purpose, but if that could not be done, then he was willing his own people should be sacrificed for that object.

Some suppose that those who die return into the world again in a state of infancy. In that case the Greegree man is called, upon the birth of a child, to say who has returned to be an inhabitant of earth again; and when this matter is settled the child is named after that person. They all seem to think that the spirits of the deceased linger for some time near the spot where the body was when the spirit left it, and some have a great dread to enter the house where a person has recently died.

Some also think that the soul, like the body, requires food until it undergoes some

change, which change they say does not take place until some time after death.

Because of this belief they cook rice, and whatever else they eat themselves (mostly rice and palm oil), and place upon the graves of their deceased friends. I saw this done at York Island, at the time of my visit to that place. They believe that the spirits of the deceased come out of their graves and eat the food put there. The country abounds with birds and fowls; and many hungry children are always on the alert for something to eat, and hence the food disappears in a short time, and those stupid creatures take this as evidence that their departed friends eat it. They think they are conferring quite a favor upon them in furnishing them food.



## CHAPTER XXVIII.

### SLAVERY—SLAVE TRADE.

Slavery deserves notice as an African institution. This institution in Africa, as in America, is "the sum of all villainies," and to such an extent is this system of villainy carried on, that it is supposed by some that two-thirds of the entire population of that country, are slaves to the other third.

In the eyes of slave propagandists of this country, it is an awful crime for colored persons to hold their own people as slaves; and receive their labor without remunerating them for it. We admit that it is wrong, yea cruel, for one black man to hold another as property, and deprive him of liberty, and the pursuit of happiness,—have power to whip, starve, work, and tyrannically rule over him. It is a wicked usurpation of power,—a flagrant outrage upon human rights,—high-handed, wholesale robbery,—and a great crime in the sight of Heaven. Nothing but their ignorance of human and

Divine rights can in the least palliate or apologize for such injustice.

But then is it worse for black men to enslave black men, than for white men to enslave them? If it be right to hold slaves at all, black men have that right: but this right we deny. Christianity denies such right. And if nothing but the *ignorance* of that people can exempt them from fearful guilt, and condemnation in the sight of a just God, what must be the guilt of those who, with the light of Revelation shining conspicuously upon them, still refuse to "let the oppressed go free?"

Slavery, and the domestic slave trade in Africa, as in America, are the prolific sources of infinite suffering: and in their general features are alike; cursing both master and slave.

When slaves are taken from one place to another, they are packed into canoes as sacks of grain are put into wagons in this country; and thus, with little or no food, they are left for several days together.

The customs and laws of that country, as in slave states, bear the cruel impress of

slavery, and certain classes of free people have no security that their liberties will be continued them. Is one poor, or in debt, or unfortunate, or a thief, or guilty of adultery, or surety for another and cannot pay; or does one curse the king (speaking against him though it may be *justly*, is *cursing him* and punishable, just as speaking against slavery, though ever so *mildly* and *justly*, is punishable in the South, and by the laws of slave States), or is he found in suspicious circumstances, or does he profane a sacred place, or a religious rite? for any of the above named things he is sold into slavery, unless he has the uncommon good fortune to have friends to interpose in his behalf. Is a wife untrue she is sold into slavery. Is a father in straightened circumstances, he pawns his child, with no hope, often, of being able to redeem that child.

The system of involuntary servitude is an evil socially, intellectually, politically and morally in Africa, as in every other country where it exists. Out of it grows hellish cruelties, and perhaps a more fit appellation

can not be given it, than to call it the *emblem of hell*.

The Soosoos, who occupy the country North of Sierra Leone, are the great slave traders, and slave owners; they often stint their slaves in food, and work them very hard on their ground-nut plantations. The country South-east of Sierra Leone for many miles on the coast, is to them what Virginia is to the sugar-growing States of this confederacy, viz., the slave-growing region. It was thought by judges, that in the year 1855 no less than seventy slave canoes, with cargoes, passed through the lagoon which divides Sherbro Island from the main land, *en route* for the Soosoo country. A number of canoes were also taken, but as they travel mostly by night, and have a great many places in which to secrete themselves by day all along the coast, many avoid detection.

From twenty to forty are packed into one canoe, put into the closest possible space as a matter of course. In this condition they often get sick, but they are not cared for, any more than a sick hog would be of the

same value. How similar to the treatment of some slaves in this country, and by white men.

In evidence of this, we will give the treatment which a cargo of slaves taken on board in that country, and landed at the West Indies, received at the hands of white men, and a white captain. We have this from the captain's own lips. In two hours eight hundred slaves were put into the vessel. In his own words, "tumbled into the hold like sacks of grain." On the passage three hundred died. The only attention paid to the sick was to remove the dead from among them every morning,—some mornings thirty were thrown overboard,—so great was the stench coming from the hold when the hatches were opened that none could endure it long,—perhaps none but crews of slave vessels would have endured it at all. On the passage a man was kept at the top of the mainmast all the time to lookout for cruisers and other vessels, so as to avoid detection. The vessel came near being taken by a man-of-war on the American coast, and was kept from taking

on board the cargo of slaves for six weeks, by a man-of-war on the African coast.

After the slaves were landed, the vessel was burned, but with the loss of it and of the three hundred slaves on the passage, five thousand dollars were still cleared for the owners. The captain was offered great wages to make a second trip, but refused, giving as a reason, that he could not be so inhuman, and cruel to any one, as those necessarily have to be, who traffic in slaves on the high seas. He also told us that he was closely pursued by officers in this country, and would have been taken in all probability had he not fled to another.

The only reason why I refer to this circumstance, is to show that cruelty is inseparably connected with the system of slavery, and that for gain, white men are quite as inhuman as are degraded heathens. Every day occurrences in Southern States attest the truthfulness of this statement. The love of power, and money, both on this and the other side of the great Atlantic, as connected with the system of slavery, have wrung groans, tears, and blood from many,

who were “created in the imge of God.”  
“Man’s inhumanity to man causes countless millions to mourn.”

I may make allusion to the slave trade again, before I close my description of African institutions.

## CHAPTER XXIX.

### PURROW-BUSH-SOCIETY.

Next I shall give a chapter on the doings of the "Purrow-bush," sometimes called "Devil-bush-society." Of all the doings of this society I am unable to speak, but this I know, that it is a *secret society*, and among its distinguishing peculiarities, are sworn opposition to every system of religion, and government contrary to their own, and the promotion of Idolatry and amuletism among the people. As before stated, the people are "Devil-worshippers," and there can be little doubt but that this society was organized for the more systematic and zealous worship of Satan. It holds its meetings near the spot where Satan is supposed to have at least a temporary residence, or a favored stopping place, and over which he exerts, as they suppose, a powerful influence.

A certain initiatory ceremony is observed, and the name of the applicant is altered when admitted into the society.



This mystic order, besides regulating the worship of the people, and the value of currency, infuses into the minds of the common people sentiments detrimental to the spread of Christianity. To my certain knowledge, the "purrow-society" prevented the Mendi Missionaries from opening a Mission Station at Wela. The headman of that town,—its inhabitants, together with the larger portion of the people immediately thereabouts, wished a Station commenced. By permission of the headman and people most interested in the place, the brethren of Mendi Mission had some vegetables and fruit trees planted there, and a man employed to take care of them. But this society put "purrow-law" upon the place, the substance of which is, that no one must do anything there either directly or indirectly unless they do it "*by strong*," i. e. by resisting and overcoming the forces of those putting the "purrow-laws" there.

This society engenders pride, and selfishness, and is the means in the hands of Satan of leading its members and advocates farther into wickedness. When one joins

the purrow, he looks down with contempt upon those who do not belong to the society. A negro who helped navigate our boat a number of trips, became a member of this society while in our employ, and the change in his conduct toward myself and others was so marked, that all noticed it, and we often spoke of it at the time.

Women are not allowed to belong to the society, or to be on the ground where it meets; and when they walk out of the town during the society's meetings, they are required to clap their hands together, so as to make a noise, that they may be warned by the sentinel on guard, not to go farther in the direction leading to the place of meeting.

Had a woman done what I did at the "purrow-bush-house," near the falls of Jong river (taken into her hands a round stone which lay in the house), she would have lost her life, and for the same offence one of their own men, who is not a member of the society, would have been sold into slavery.

Mr. Brooks, who has an excellent faculty for the investigation of such matters, being

a man of quick perception,—and keen insight into human nature—and who has long resided in that country, and has obtained a great influence over the people in general, and the members of the “purrow-society” in particular, has taken special pains to collect facts concerning this society, and he has sketched a history of its doings from which we extract the following concerning their meetings :

“One of the members of this association acts in the capacity of a devil. He speaks through a trumpet, made of a bottle with a hole in the neck like a flute. He also has an interpreter who is privy to all the wishes of the “purrow,” and *he* speaks what they wish, and not what is spoken by the trumpet. What the man with the trumpet says must be done, however, even to the taking of life. No woman is allowed to see either the trumpet, or the man using it, and if she should, *she* must die. A boy who strolls into the woods where they meet is detained, and introduced into all the superstitions of the purrow. All the people in the purrow,

or Devil's belly (place of meeting), must cook for the Devil."

It is also a remarkable fact that circumcision is also one of the rites of this order. My anti-secret, as also my anti-slavery principles, were strengthened, by an acquaintance with those institutions in Africa. The church, and the world would be better without them.

## CHAPTER XXX.

### CONDITION AND WANTS OF THE PEOPLE.

It is almost impossible to conceive of a condition more wretched, and more to be deplored than is the present condition of the people to which I have been inviting attention. Their condition is wretched, physically, intellectually and morally, and still, alas! their course is downward, and that downward progress is awfully accelerated by influences emanating from men hailing from enlightened and professedly Christian nations, as we shall see in a subsequent chapter of this volume.

They need entirely new institutions, social, educational, political and religious; a complete regeneration,—and that this may be effected, it is essential that good and wise people go among them, to lay the basis of correct society, and introduce the arts and sciences.

I would not be understood to convey the idea that this end should be aimed at

in any other way than by the introduction of the gospel in their midst; but rather as the result of the gospel, which result always follows when its truths are received and obeyed.

The Africans possess, in an eminent degree, two prominent features of character, viz., faith and obedience. With them the mysterious and miraculous enter largely into the character of the Supreme Jehovah, and hence, when they obtain an intelligent view of Christianity, the glorious miracles of the Bible are readily believed, and are highly appreciated. It is comparatively easy for them to believe the Holy Scriptures, and exercise faith in the Savior of men. By faith here I do not mean presumption, but real, living, soul-saving faith, such as God requires as a condition of justification.

They are also a *submissive* people, and are susceptible of the deepest *feeling*, which, when regulated by the grace of God in their hearts, makes them zealous in the cause of Christianity. But they must be taught the way of salvation; and this will

infuse, more than anything else, energy and enterprise, and thus cause temporal prosperity to spring up among them. White people can accomplish this best, for the reason, that they have more respect and reverence for them than for those of their own color.

## CHAPTER XXXI.

### ENCOURAGEMENTS TO LABOR.

From the experiment already made in the Colony of Sierra Leone, we are fully warranted in the assertion that white people have a great influence over that people for good; and that they may do much to elevate them from a state of degradation, to a state of moral purity. True, there yet remains much to be done where Missionaries have operated for years; but is there not also much to be done yet among the people of this country, who have heard the gospel, and have had its restraining and purifying influences thrown around them from childhood?

Some half-hearted religionists, and wicked persons who neither fear God nor regard the rights of man, there will be, in despite of all that Christianity can do to prevent it. Were all the clergymen of Ohio to concentrate their efforts in one county, and were they all much better men than most of



them now are, still some of the people of that county would live and die in sin.

Paul understood this, and hence, when he had planted a church and fully declared the whole gospel in one place, he went to another, and thus he continued to go about kindling up the glorious light of the gospel that men *might* be saved if they *would*. The argument that we have sinners enough at home, "stay here and preach instead of going to Africa," is worth nothing at all. True, we must keep up the institutions of Christianity at home, or in a few centuries we will be what the Africans now are in point of moral degradation; but we must also do our duty in sending the gospel to those who have it not. We should be encouraged in the prosecution of this work:

First—From the success which has attended the labors of those who have been, and are still employed in it. In the Colony of Sierra Leone many of the colored people have comfortable, and well-furnished houses, —dress decently and even elegantly. An ample fortune has been attained by numbers by their own exertions. A knowledge of

such trades as are needed in that country has been obtained. You will find there shoemakers, tailors, blacksmiths, carpenters, masons, sawyers, painters, watchmakers, etc.

The Colony is well supplied with week-day and Sabbath schools, conducted by colored teachers; and it has also quite a number of clergymen who were raised up in the Colony; some of whom reflect honor upon their calling. I am not blind to the manifold wants still existing within the Colony, but when I compare it with those places where heathenism reigns undisturbed, I rejoice in the great work that has been effected. Many sincere Christians inhabit the Colony now; and some have already died in the faith, and have gone to heaven. We might refer to other places on that coast, and indeed we need not go outside of Mendi Mission to obtain abundant proof that the labor of Missionaries among that people is not in vain. No one can go into the schools of Mendi Mission without being favorably impressed with the improvement the pupils have made, in the

acquisition of knowledge, and in the improvement of manners.

Second—The promises of God afford great encouragement to Missionary effort in Africa. “Ethiopia shall stretch out her hands to God.” “Ask of me, and I shall give thee the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.” “Lo, I am with you always, even unto the end of the world.” God has not only promised to be with his servants when they go to show the heathen the way of salvation, but he has also promised them success. Where have the servants of the Most High labored perseveringly without reaping a harvest of souls of precious value?

Judson and others toiled and waited for years before they saw the fruit of their labors; but such was their faith that they felt assured that God would, in his own time, water the seed sown, and cause it to bring forth fruit in the salvation of souls. God is faithful concerning his promises, and He will most assuredly fulfill them. “Faithful is he that calleth” us to the prosecution of this great and glorious work,

and he will do it! Who can doubt the certain accomplishment of the work which God has so positively declared should be done.

Third—We ought to be encouraged to labor to enlighten heathens, not only because of past success, and the promise of success, but also because it is our bounden duty to do so. “Go ye into all the world, and preach the gospel to every creature.” An important part of the work of the church is to enlarge her borders,—give those the light of the gospel who have it not, and bring them under the saving influence of the grace of God. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” We cannot let our light shine before men in Africa unless we go there. Admit the Bible as our guide, and our duty is plain.

## CHAPTER XXXII.

### THE VICIOUS INFLUENCE OF THE WHITES.

I shall now show that the treatment which that people have received from the people of Europe and America, places us under lasting obligations to them. If *restoration* is a part of repentence, which we most firmly believe, when it lies in the power of the trespasser to make it to the injured, then we can never receive pardon at the hands of God for wrongs inflicted upon the African race, except we make to them all the restoration which lies within our power. What has been our conduct toward that race?

First—We had, up to the commencement of the last century, robbed Africa of no less than twenty-five millions of people, by the inhuman slave trade alone. The history of the slave trade is written in characters of blood! Could the dead on the shores of Africa, and those who have found a watery grave in the briny deep, and many on Ameri-

can soil, who came to a premature death by the slave trade, testify of the sufferings they endured, we would be filled with horror, and almost hate our race. But the injury done them involved vastly more than loss of life and physical sufferings. Other results, quite as prolific of suffering and injustice, grew out of the slave trade.

To get a cargo of flesh, bone and blood, the trader would say to the headman of a town, or the king of a country, You get me so many slaves, and I will give you so much powder, tobacco and rum.

Thus petty wars were instigated, which to this day are carried on by some of the tribes for the procurement of slaves. By slave traders the elements of hell were introduced, and they have been kept in motion, and *still* cause murder and rapine, with cruel and bloody hands and insatiate maw, to walk through that dark land, diffusing everywhere distrust, hate and misery.

I will not detail the injuries done them by the slave traffic, for their name is legion. But if the blood of Abel cried to God from the ground for vengeance, surely the tears

and blood which have been shed, and which are still being poured out in Africa, are crying to God with a voice louder than thunder. And think you, reader, that this catalogue of crimes, so fearful and *black*, will go unpunished? “Will not the Judge of all the earth do right?” Guilty one, rest not easy “Because sentence against an evil work is not executed speedily,” and do not “have your heart fully set in *you* to do evil.” “Vengeance is mine, I will repay, saith the Lord.” If you have, either directly or indirectly,—by your influence, or by your vote, encouraged the holding of slaves or the traffic in them in any shape whatever, are you clear of the blood of all men? Are you not an accomplice in the crime which must bring down upon you the indignation of God?

Second—Much has been done to degrade the people by the use of ardent spirits among them. Go where you will in heathen countries, and you may find the white man’s rum, and tobacco, and indeed *every* vice, and *vice*-producer of enlightened countries.

Let those who try to screen themselves

from the guilt of making ardent spirits, and who take to themselves praise because they do not keep a doggery on the ground where they distil the liquor, but barrel it up and send it to market without having any drank, or any one injured by it, remember that the damning effects of their distilleries are felt fearfully in Africa, and in almost all heathen countries.

Think you, Mr. Distiller, that the Africans are better qualified to handle such a dangerous article with discretion, and without abusing it, than you are? If, with all the restraints of the Bible, and the frowns of public sentiment against the habitual use of ardent spirits, there is *danger* of being overcome and destroyed by it in this land, the liability of being ruined by it, soul and body, where all these checks are unknown, must be vastly greater. Is not a dangerous weapon safer in the hands of an enlightened person, who at least should have control over himself, and whose position in society throws around him a powerfully restraining influence, than in the hands of one who is already low in vice, and who has nothing to



lose by a misuse, or the careless use of that weapon?

Third--The frauds and cruelties practiced by traders from enlightened countries, have done much to increase the wickedness of the people. New ways of sinning have been taught them, and new temptations have been placed before them. All know how wicked and designing men wrong their fellows in this country, and how trying it is to the better and finer feelings of our nature to be imposed upon, and cheated.

We may conceive how easily advantage may be taken of the ignorance and weakness of a superstitious people; and that the most shameful frauds may be practiced upon them. Numerous cases might be given to show that this has been done, but we shall dismiss the subject by saying, that up to this time, though there is more competition now than ever before, and the people have more knowledge of the value of all articles taken there in exchange for their produce than at any former period, yet on some articles the trader makes a profit of fifteen hundred per cent!

## CHAPTER XXXIII

### WHAT JUSTICE DEMANDS, GOD COMMANDS.

Now if those from enlightened countries and of our own color, have done so much to debase that people, ought we not to do something to elevate them? Can justice demand less than this at our hands? And is it not a reasonable demand? Fellow citizen, philanthropist, and Christian, what response do you make to these interrogations? If there is a race of people on earth that should draw from us sympathy, and benevolent deeds, that race is the African. For my part I cannot explain how we can be guiltless, in the sight of high Heaven, unless we put forth our hands to raise them from the dreadful dilemma into which we have helped to place them? Is it not to be feared that the Savior will say to us, "inasmuch as ye did it not unto one of the least of these, ye did it not to me?" Depend upon it, we will be judged according to our works.

We are commanded to do good to all men as we have opportunity, and *our* opportunity to do that people good is favorable. But to accomplish that good, sacrifices must be made, not only of money, but also of friends, health and life. Many must leave their native land, and go among them; persons of different vocations should go. The farmer and mechanic, as well as the school teacher and preacher, if they be God-fearing persons, may do valuable service in the great work contemplated. If we are “crucified to the world, and the world to us,”—if we are denying ourselves and following Christ, or if we are *Christians*, we will be willing to go to Africa if the Lord so direct us.

At least all ministers are willing to go, who have entered the ministry with a clear understanding of the import of the commission Christ gave the apostles just before his ascent into heaven; which commission is just as binding on the present ministry as it was on the apostles. When the Savior said, “Lo, I am with you alway, even to the end of the world,” He could not have meant that the apostles should live to

the end of time, but he meant that after their decease others should be called to the ministry, and still others, and that to the end of the world, there should be a Christ-attended ministry. Hence it is as much our duty to "go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," as it was the duty of those who heard these words fall from the lips of the blessed Christ. But in order to teach the nations we must go to where they are. If we are the willing servants of the "Most High," we *are* ready to go where the providence of God directs.

Brethren, we had better be in Africa, with the fever six months out of twelve, than to be out of the line of duty. We will be happier in suffering the loss of all things for Christ's sake, than in the possession of all things, if disobedient.

External circumstances have little to do with happiness; for God can, and *does* overrule privation and affliction, and make them sources of happiness to his faithful servants. No man can be unhappy while he obeys God.

## CHAPTER XXXIV.

### MEASURE AND TEST OF LOVE.

Before this volume is closed I must be permitted to dwell for a few moments upon a subject upon which the Scriptures are plain, and unequivocal; but it is a subject which the Christian world is slow to comprehend and appreciate. It is the relation which money and personal sacrifice sustain to the evangelization of the heathen. Turn to the 16th and 17th verses of the 3d chapter of 1st John.

In the 16th verse the idea of self-sacrifice is presented, and a sacrifice is required, which is more valuable than all the wealth that it has ever yet been the fortune of any mortal to possess,—for “*all that a man hath will he give for his life,*”—and here he is called to *give his life*, if the promotion of Christ’s cause demands it.

In the 17th verse worldly goods are treated, and the strong implication is, that those

who withhold them cannot enjoy the love of God.

Connect this with a parallel passage in Ephesians, 5: 5, where it is said that the covetous man (who is an idolater) "hath no inheritance in the kingdom of Christ and of God," and the case is fully made out, that covetous persons are neither the subjects of the kingdom of grace on earth, nor will they be the possessors of the kingdom of heaven above.

Those ministers of the Gospel then, who send covetous people to hell, land them *not far* from the place where the Bible lets *them* down: and if the Bible is reliable testimony in the case, then the idolater has as good a chance for heaven without praying, as the covetous professor of religion has with all the praying and weeping he can do. One of the texts quoted denies him the love of God in this world, and the other denies him admission into heaven; and more than this cannot be denied the thief, or the profaner of God's name. "*If any man love the world the love of the Father is not in him.*"

Now read slowly and reflectingly. 'Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.'

Some say we ought to give the tenth, and what an improvement in our contributions would be apparent if all would give this much! But the New Testament knows of no such definite rule, no such exact limit. It does not intimate that we may stop at the tenth. The gospel idea is, that we are to give when objects of need present themselves to us, *as our ability* will allow.

"Whoso *hath* this world's good," nothing is said of the amount he has or of the proportion he is to give. If a man has two farms and sells one, and gives the proceeds thereof to benevolent purposes, and an object of charity,—a "brother in need," then presents himself to that man, and he can give without impoverishing his family, or those dependent on him for support, he

is *still* bound to give. Many *who have no real estate* give (and as a general thing those are the most benevolent); surely then the man with *one farm*, though he may have given twenty farms away before, should still give. The only questions are, *has he "this world's good,"* and *is there a "brother in need,"*—in need of temporal, or spiritual blessings; whether he be white, black, or red—living in America, Asia or Africa? If there is, *he must give.*

If we take the *primitive Christians* for a standard by which to regulate giving, we shall find ourselves woefully deficient, for they *sold all that they had*, and laid the proceeds at the apostles' feet, and distribution was made unto every man according as he had need. If it be true that all that we have, and are, is Christ's, might it not also be *our* duty to give all for the promotion of his kingdom?

But if we *take the Savior* as an example of benevolence, we will carry on the work of evangelization at any, and every cost. He left a better residence,—in a better country,—and better friends than it is pos-



sible for us to leave, and came into as bad a place,—and among as bad a people, as is possible for us to find,—for nowhere would the people do worse than kill us. He gave up his wealth in heaven, and then his life a ransom for us.

Concerning the African Mission many reason thus:—

“It will cost too much, and besides, it will do no good. They are a stupid, degraded set of niggers anyhow, and there can nothing be made out of them. Go among them, and do all you can to teach them better, and they will rob you of your clothes, and keep on doing as they now do. God has placed them over there in Africa, and He will do right with them. Stay at home, and do good here, and don't go over there, and get sick and die.”

Now the blessed Savior in heaven could have said as bad things of the people living on the earth, just before he came to this world, as can be said of the “niggers” in Africa: but still he came and let them abuse and kill him, and rob him of his coat, for the sake of unbarring heaven's

gate to them. Had *he* done, as many do toward the heathen, we would have sunk to hell,—that's all.

We are absolutely commanded to do to others as we would have them do to us, and were we in their condition, and they in ours, would we not desire them to give us the gospel. And by so doing we will at the same time enhance our own happiness, both in time and eternity. It is a truth established by experience, observation and Scripture, that those who do most for the extension of Christ's kingdom among men, enjoy most of the Divine presence in this vale of sorrow; and that such will be very happy in death, and in heaven there can be no doubt.

Dying men have complained, and even those who were thought to be excellent men and devoted Christians, that they had not done enough for God and his cause; but we never heard of one who regretted that he had done too much.

As Christians, we are to improve the talents God has given us, and our talents as a church, in a monied point of view, and

in every respect, are of such a character that if improved by us, we may under God accomplish an important work, in the great enterprise of evangelization. *We* have the *means*, and MEN, if consecrated, to spread the Gospel wide and far; and if we fail to improve, our talents will be taken from us.

The history of the church in every age of the world is evidence to the point. Take as an example the Jewish church. The Jews were prospered only so long as they were faithful to the charge entrusted to them, but when they became penurious, and offered blemished sacrifices to God, instead of the best of their flocks, as they were commanded to do, their glory departed from them, and they became poor,—and especially poor in religious enjoyment, just like a close-fisted professor of religion. He that soweth sparingly, shall also reap sparingly, but he that soweth bountifully, shall also reap bountifully. God can cause a certain spot of ground to yield a hundred dollars worth of grain; which if given to *Him*, will secure the donor at least one thousand dollars worth of happiness; but if withheld from him, He

will withhold the happiness, and the next year *may* withhold the increase of the ground.

There are wicked men whom the Lord lets alone as he did Moab. They are joined to the idol of wealth, and the Lord permits them to make all the money they can, and do with it what they please ; and many such become rich. God knows they will have a hard time of it in hell, where, like the rich man spoken of by the Savior, they will be denied water to cool their tongues, and he lets them enjoy their idol while here on earth.

But the case is different with persons of enlightened consciences, who have tasted that God is good, and who (though they may have lost it) once possessed the pardoning love of God in their hearts. Such persons are prepared to appreciate the blessings of salvation to some extent, at least ; and hence they must feel the importance of "giving as the Lord hath prospered them," to send the gospel, with its untold blessings, to those who have it not. I verily believe that such will be cursed in their basket and store

if they withhold. Why is it that so many people, though they make money, and never give any away, are in debt all the time?

How often do professors of religion say, that they would not give their hope of heaven for all the world, and yet refuse a very small amount of their part of the world, to give others that *SAME hope* of heaven. If the hope of heaven is so valuable to you and makes you so happy, and puts you in possession of joy inexpressible and abiding, think you not that it will be of as much value to that dark African (whose mind is darker than his skin) as it is to you? That a well grounded hope of heaven is of more value to an individual than all the world would be, is certainly true; but that those who are so close-fisted as to refuse a respectable portion of their means, to put within the reach of the heathen the same hope, *are in possession* of a well founded hope of heaven, is certainly a mistake.

“I speak as unto wise men, judge ye what I say.”

## CHAPTER XXXV.

### WHAT THE GOSPEL WILL DO.

I assume, what I suppose will not be denied by a Christian, that the gospel will do all for heathens that it has done for us; and hence I shall only give a brief sketch of the blessings flowing from the gospel to us, as a nation, to show what it will do for those who have it not. That we are indebted to Christianity for all that we possess above heathens, no Christian will deny. To it we are indebted for a free government, which in itself is an inestimable blessing when founded on right principles. Among the inalienable rights spoken of in the "Declaration of Independence" are life, liberty, and the pursuit of happiness: and who can estimate the importance of being protected in these? To bring this home to the reader, let me ask, would you have *your* brother, sister, father, mother or child exposed to the cruelties practiced daily in that part of heathendom which I visited, for any

earthly consideration? Would you have them where they would be liable to be burnt to death by piecemeal for the supposed crime of witchcraft, and exposed to a thousand such cruelties, and no security of life, or rights of any kind from one hour to another, for the wealth of America?

We are also indebted to the gospel for the discovery of arts and sciences,—for mechanical and agricultural enterprise,—for the discovery of the power of steam,—electricity,—hydrostatics,—and their application to a thousand useful objects. How wonderfully labor is lessened by their use, and how they add to the convenience and comfort of the people of enlightened countries, only those can fully appreciate who have resided among heathens. We are indebted to the same cause for all the refinements of society. The gospel develops and ennobles the nature of man, and greatly elevates even those who do not adopt it as a rule of action, but still enjoy its light and influence.

It is the influence of the gospel in our midst that makes our wealth as a nation. Why is it that land in some localities in this

country is worth from one to two hundred dollars per acre, whilst just as good land as it is, in Africa is not worth a dime per acre? And why is it that a day's labor in this country is worth from one to ten dollars, whilst the same amount of labor there is worth from one to two dimes? The reason of this difference is found in the fact, that we have the Bible, and they have it not. The Bible fosters invention, enterprise, and refinement wherever it goes, and hence wealth follows in its train.

In a very important sense the Bible has made our turnpikes, canals, and railroads, as well as the cars and boats and wagons used upon them. It has made our good houses, steam-mills, factories, ships,—our trades, professions, and books. It has made our telegraph lines, by which we converse with each other thousands of miles apart. But these are the less important blessings it confers upon us; our feeble powers are inadequate to enumerate the spiritual benefits it lavishes upon us. Take from us the Bible and with it must go the Holy Sabbath, —the preaching of the sanctuary,—the in-



stitutions of the church,—the liberties, social, civil and religious, which we enjoy, —and *our* HOPE of heaven.

And what would be the result, were we deprived of all these restraints from vice and inducements to virtue? Why, idolatry would regain its lost ascendancy, superstition would stalk forth in our midst; and barbarity in its most cruel forms, such as burning persons for witchcraft, and sacrificing human beings by thousands to some imaginary deity (as is now done by some of the tribes of Africa), with an innumerable multitude of enormities such as only those can conceive who are enshrouded in the darkness of heathenism, and “led captive by the Devil at his will,” would roll upon us like a devouring flood!

Dear friends, we must support our home institutions, those which are good we mean, and modify and make good those that are not in accordance with the Bible. Some of them should be destroyed,—such as the institution of slavery. If we do not sustain the institutions of Christianity in our midst, it will not be two centuries until we shall be

where Africa now is, in point of moral degradation, and long ere that period, bloodshed and carnage will fill this pleasant land.

But whilst we support the gospel at home, we should not fail to send it abroad. To do good, next to becoming good, is the great work of life, and if for no other reason than to ameliorate the condition of the heathen physically, we ought, to the extent of our ability, give them the gospel of reconciliation. Had you a neighbor who was starving for want of food, and freezing for want of fuel, as a *Christian*, you would feel it your duty to alleviate his wants. Well, thousands in heathenism are now suffering daily quite as much as the man above referred to would be in his destitution,—we mean in a physical point of view.

The introduction of the gospel among them is the only remedy for their physical sufferings, as well as for their spiritual maladies; and we have the means in abundance to give them a preached as well as a written gospel. Why, we can afford to give to benevolent purposes half of all we have, and be more wealthy then than we would be to

keep all we have, and be without the Bible: and yet this is their sad condition.

Do not say I am speaking at random when I say that the gospel will do for the heathen what it has done for us; for physical, social, moral, intellectual and natural elevation are the legitimate results of the gospel everywhere. To have doubts as to whether it will affect the hearts and consciences of any people, when it is preached clearly, perseveringly, and in the demonstration of the Spirit, is to doubt the veracity of God's word. What God has promised, he will most surely accomplish.

## CHAPTER XXXVI.

### CONCLUSION.

In conclusion, permit me to beseech the members of the United Brethren Church, in a special manner, to consider their duty to the heathen.

Has the period not arrived, my brethren, when we should throw ourselves more fully into this work? Should we not encourage such an enterprise in every possible way,—by our prayers, money, the exercise of strong faith, and by personally going out into the foreign fields?

My brethren in the ministry, would it not fill our hearts to overflowing to meet in the capacity of an annual conference on the continent of Africa, or in some African grove to hold a campmeeting? Oh what a time of canoe, and boat, and palankeen riding there would be, and would not angels come near that spot?

I wonder if Paul and his companions, and Mills and Judson, and a host of those lights,

who have shone so brightly in the Missionary enterprise, would not ask permission to visit us?

This we know, Jesus would be very near to comfort us, and it may be we would have an old fashioned shout!

It seems to me, that such a sight would give me feelings similar to those which overflowed the heart of Simeon when he saw the Savior. Let us each make the inquiry, "Lord, what wilt thou have me to do?"



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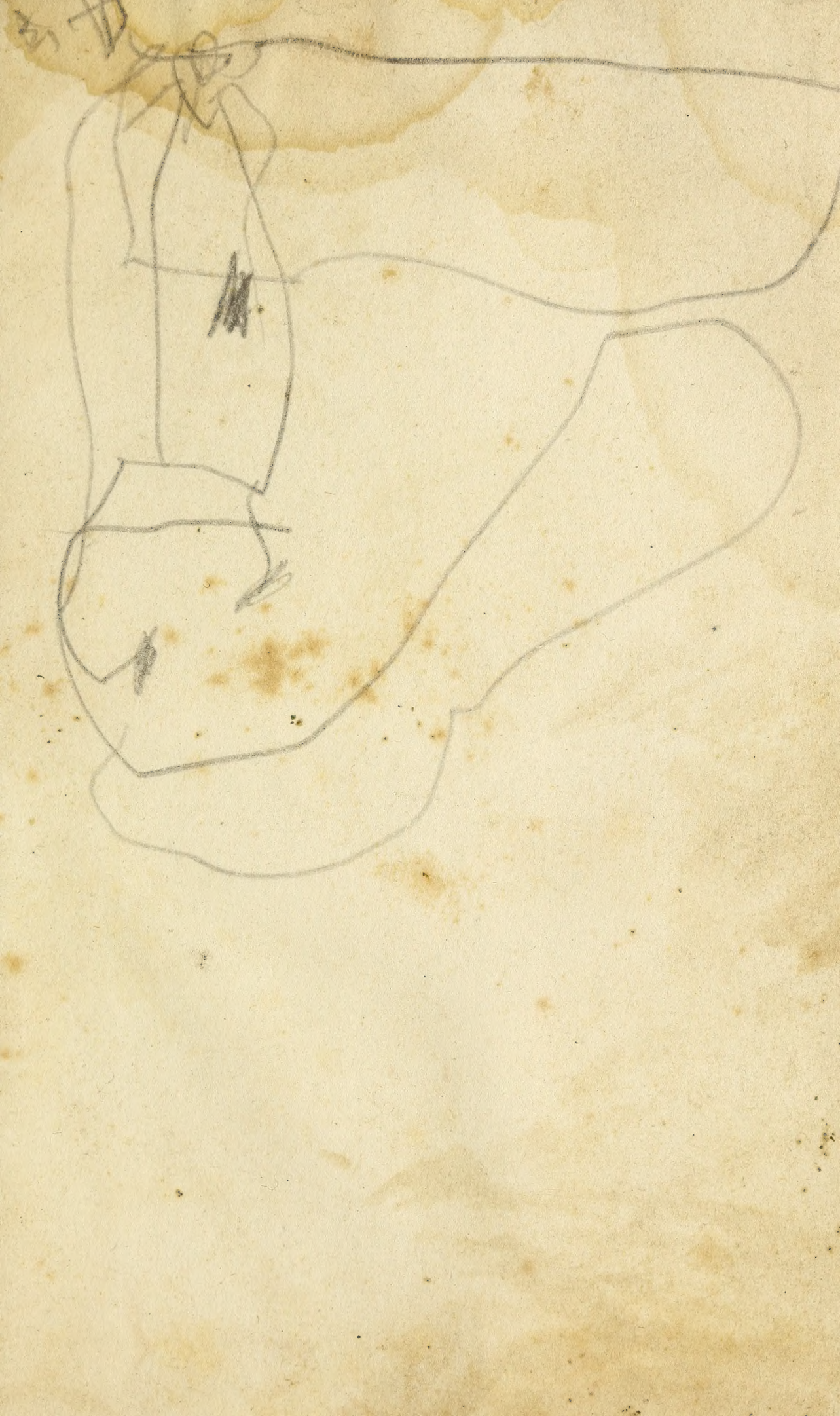




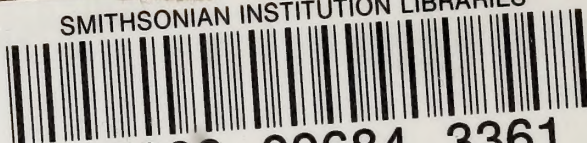








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